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TWO

ANCIENT SCOTTISH POEMS;

THE

GABERLUNZIE-MAN,

AND

CHRIST's KIRK ON THE GREEN.

WITH NOTES AND OBSERVATIONS.

BY

JOHN CALLANDER, ESQ. OF CRAIGFORTH.

By ſtrange chanellis, fronteris, and forelandis,
Uncouth coiſtis, and mony vilſum ſtrandis,
Now goith our barge —— G. DOUGLAS.

EDINBURGH:

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TO THE HONOURABLE

SIR DAVID DALRYMPLE, BART.

LORD HAILES,

ONE OF THE SENATORS OF THE COLLEGE OF JUSTICE.

MY LORD,

IN addreſſes of this ſort, it is almoſt equally difficult to avoid the ſervile tone of flattery, as to ſuppreſs the honeſt feelings of the heart, while we ſpeak to thoſe we love and eſteem. Happily for me, the public and private character of LORD HAILES will ever ſecure the author of the following obſervations from an imputation he diſdains, while he gladly embraces the opportunity of preſenting this little tract to the perſon who can beſt judge, whether an attempt to replace the Etymology of

A our

our ancient language on a rational and ſtable baſis, deſerves any attention from the public.

Your Lordſhip has permitted me to look to you, as the patron and guide of my reſearches; and it is a poor return to this condeſcenſion I now make, in ſubſcribing myſelf,

MY LORD,

Your Lordſhip's much obliged,

And moſt faithful humble ſervant,

JO. CALLANDER.

CRAIG-FORTH, *April* 2. 1781.

INTRODUCTION.

WE have publiſhed theſe little poems, which tradition aſcribes to James the Fifth of Scotland, with a few notes, as a ſpecimen of the advantages which Etymology may derive from comparing thoſe called *original*, and *ſiſter* languages, and their various dialects. The ſcience of Etymology has, of late years, fallen into diſrepute, rather, I believe, from the ignorance or negligence of ſome of its profeſſed admirers, than becauſe it is of little utility or importance to the Republic of Letters. But many attempts, and ſometimes with ſucceſs, have been made in this kind of inveſtigation. The *Dutch* has been illuſtrated by the *Friſian* and *Teutonic*; the *Engliſh* by the *Anglo-Saxon*; and the *German* has been explained, with much labour and care, by Wachter, and others, from the ancient monuments of the Francs, Goths, and Alamanni. The learned Ihre, Profeſſor at

Upſal, has illuſtrated the ancient language and laws of Sweden, in his *Lexicon Swio-Gothicum*, a work that will ever be regarded as a noble treaſury of Scandinavian antiquities. Men of learning need not be told how much Britain owes to the labours of Hickes, Junius, Spelman, and Lye. Theſe writers have followed, with indefatigable pains, the faint and almoſt vaniſhing traces of our ancient language; and have ſucceeded, as far as it was poſſible for men to ſucceed, without the knowledge of thoſe principles which alone form the baſis of true Etymology.

Not attending to this great truth, which we have recorded in the ſcriptures, that the whole race of mankind formed at Babel one large family, which ſpoke one tongue, they have conſidered the different languages now in uſe all over our globe, as mere arbitrary ſounds,---names impoſed at random by the ſeveral tribes of mankind, as chance dictated, and bearing no other than a relation of convention to the object meant to be expreſſed by a particular ſound. They were ignorant that the primæval language ſpoken by Noah and his family, now ſubſiſts no where, and yet every where; that is to ſay, that at the diſperſion of the builders of Babel, each hord, or tribe, carried the radical words of the original language into the ſeveral diſtricts

to

to which the providence of God conducted them; that these *radical* words are yet, in a great measure, to be traced in all the different dialects now spoken by men; and that these terms of primary formation are not mere arbitrary sounds, but fixed and immutable, bearing the strictest analogy to the things they describe, and used, with very little material variation, by every nation whose tongue we are acquainted with. The proofs of this great etymological truth rise to view, in proportion to the number of languages the researches of the learned, and the diaries of the traveller, bring to our knowledge; and we hope, by the small collection we have been able to form, and which, at some future period, we propose to lay before the public, to set the truth of our assertion beyond the reach of cavil. But this is not the place to enter further into the arguments by which we propose to elucidate our hypothesis, and therefore we shall present to the reader a word or two, selected from a vast number of others which might be produced, as a specimen how far our principles are just, and consonant to analogy.

Moon.---Goth. *mane*. Ulph. *mana*, A. S. *mona*. Isl. *mana*. The primitive is the Oriental *mun*, enlighten, advertise. Hence Lat. *monere*, Engl. *monish*, *admonish*. Pers. *mah*, the moon. The Turks

Turks write it *ma*. Gael. *mana*. Gr. μην, and Æol. μανα. Dan. *maane*. Alam. *mano*. In the ancient Arabic *manat*. Hebr. *meni*, in Iſa. 66. ii. and the Americans of Virginia ſay *manith*, and in the Malabar dialect *mena*, a month. From *man* the Greeks formed μανια, madneſs, ſuppoſed to be occaſioned by the influence of the moon. Hence our *maniac*, a madman; *Menuet*, *minuet*, ſacred dance, and of very high antiquity, repreſenting the movements of the ſun and moon. The primitive *mun*, pronounced *man*, ſignifies the *hand* and a *ſign*. Hence *mon*, *men*, *man*, are applied to ſun and moon, alſo to denote every thing relative to *ſigns*. Hence Lat. *manus*, and our *month*, &c.

Inſtead of carrying on our reſearches into the many other collateral meanings of this word, we ſhall amuſe our readers with another, ſhewing that the ſame principle of univerſality in language prevails in all.

Malady.—Hebr. *malul*, evil, chagrin, grief; *moul*, patience. Perſ. *mall*, evil. Hebr. *mulidan*, to ſuffer. Arab. *mel*, patience. Celt. *mal*, bad, corrupt. Hence Lat. *malum*; Fr. *mal*; *malade*; *maladerie*, an hoſpital; the *malanders*, a diſeaſe to which horſes are ſubject; *malice*, *malignity*.

Lat.

Lat. B. *male-aſtroſus*, *ill-ſtarred*, as Shakeſpeare has it, Othello, Act V.

Had the laborious Johnſon been better acquainted with the Oriental tongues, or had he even underſtood the firſt rudiments of the Northern languages from which the Engliſh and Scots derive their origin, his bulky volumes had not preſented to us the melancholy truth, That unwearied induſtry, devoid of ſettled principles, avails only to add one error to another.

Junius, Skinner, and Lye, though far ſuperior to Mr Johnſon in their knowledge of the origin of our language, yet, in tracing its foundation, ſeldom go farther back than the Celtic, and Ulphila's Gothic verſion of part of the New Teſtament. Nay, the elegant and learned Ihre tells us plainly, that it is unjuſt to demand any thing further. But ſtill the queſtion recurs to an inquiſitive reader, Whence were theſe Celtic and Gothic terms formed? Every ſmatterer in Etymology knows that the Greek and Latin are modern tongues, when compared to the Oriental and Celtic dialects; and the blundering attempts of Euſtathius, the author of the Etymologicon Magnum, Varro, and Feſtus, prove, beyond a doubt, that theſe writers were equally ignorant of the true meaning of their

mother

mother tongues, and of the originals from whence they were derived. Miſled by thoſe blind guides, we find Voſſius and Skinner very gravely aſſerting, that *Venus* is formed *a veniendo*, quia omnibus venit; *vulgus*, a volvendo; *malus*, from the Greek μελας, black, and μαλαχος; *manus* from *munus*; and *mons*, a mountain, *a movendo*, quia minimè movetur; *mare*, quod amarum ſit; *muſcle* of the body, from *mus*; and *muſquet*, from the Greek μοσχος, a calf.

It were eaſy to ſwell this catalogue, which any of our readers may augment at their pleaſure from *every* page of *every* Lexicographer, ancient and modern.

Of all the Nothern dialects none has been more neglected than the Scotch, though it tranſmits to us many works of genius both in poetry and proſe; and alſo ſome gloſſaries, which are not unuſeful in pointing out the affinity of the ancient Scotch with its kindred dialects. Of theſe, the largeſt is that annexed to Biſhop Douglas's verſion of the Æneid. But it wants many words which actually exiſt in that tranſlation, and a great many more are ſo diſtorted by falſe derivations, that they only ſerve to multiply our doubts.

Our language, as it is at preſent ſpoken by the common people in the Lowlands, and as it appears

appears in the writings prior to the ſeventeenth century, furniſhes a great many obſervations, highly deſerving the attention of thoſe who wiſh to be acquainted with the Scandinavian dialects in general, or the terms uſed by our anceſtors in their juriſprudence and poetry, in particular. Many of thoſe ſerve materially to illuſtrate the genius, the manners, and cuſtoms of our forefathers. In Scotland, the Old Saxon dialect, which came over with *Octa* and *Nebriſſa*, the founders of the Northumbrian kingdom, has maintained its ground much longer than in England, and in much greater purity. This muſt be owing to the later cultivation of this part of the iſland, and its leſs frequent communication with ſtrangers. In South Britain, the numerous ſwarms of Normans and French, who followed William, and the Plantagenets, ſoon made their language that of the bar, and of the court. At the ſame time, the long wars with France, and the extenſive poſſeſſions of the Engliſh on that part of the continent, entirely changed not only the orthography, but alſo the pronunciation of the original Saxon; nor do we heſitate to ſay, what we ſhall ſoon endeavour to prove, that we, in Scotland, have preſerved the original tongue, while it has been mangled, and almoſt defaced, by our ſouthern neighbours.

It is an undoubted fact, that the original language of this whole Iſland was the Celtic, now ſplit into the ſeveral dialects of the *Gaelic*, *Welch*, and *Armoric*. In the preſent Scotch, we ſee indeed a few traces of this ancient tongue, which the inhabitants left behind them, when they fled for refuge to the mountains of Scotland and Wales; but theſe are very eaſily diſtinguiſhed from the now prevailing language of the country. In like manner we diſcover to this day, in the German, many marks of the ſame original, which were infuſed into it by the neighbouring Belgæ and Gauls, the poſterity of the ancient Celts, by whom this Iſland was originally peopled. *Suſmilch* has proved this from the likeneſs of many German and Armoric words. Many more examples might be adduced from the Gaelic, in which the radical word is often preſerved, though loſt in all the dialects of the German language. Of this number is the word *ſchleufe*, the root of which is only to be found in the Welch *Llaw*, the arm, or the hand. From this word was formed *Llawes*, which has been adopted into all the German dialects, in the ſame manner as *manica* from *manus*, or the Iriſh word *braccaile*, a bracelet, from *brac*, the arm, and *caile*, an ornament or covering. The word *treten*, has alſo greatly puzzled

puzzled the German etymologiſts, though it ſeems naturally derived from the Iriſh *troed*, the foot, whence alſo comes our word *tread*.

The intimate connection of the Scots with the Teutonic, German, Iſlandic, and other northern dialects, appears, firſt, from the ſimilarity of ſound, and enunciation. This is principally to be remarked in the ſound of the vowels, which retain the ſame uniform tones in the broad Scotch, that they do in the languages above mentioned; whereas the ſingular caprice of the Engliſh pronunciation has varied and confounded them beyond the comprehenſion of rule. The German guttural pronunciation of *ch*, *g*, *gh*, is quite natural to a Scotchman, who forms the words *eight*, *light*, *ſight*, *bought*, &c. exactly as his northern neighbours, and as the Germans do. How much the Engliſh have deviated from this, we may ſee from the few following examples.

German.	*Scots.*	*Engliſh.*
Beide,	Baith,	Both.
Eide,	Aith,	Oath.
Kiſte,	Kiſt,	Cheſt.
Meiſte,	Maiſt,	Moſt.
Brennen,	Bren,	Burn.
Gehe,	Gae,	Go, *&c.*

We have to obſerve, in the ſecond place, that our language contains many words which were never admitted into the Engliſh dialect. Theſe, a few excepted, which are derived from the Gaelic, are either pure German, or Scandinavian. We have annexed a few examples from our Scoto-Gothic gloſſary as a ſpecimen.

Scots.	*German*, &c.	
Blate,	Bel.	Blode.
Dech,		Deeg.
Barm, yeſt,	B.	Barm.
Kail,	G.	Kohl.
Coft,		Koeſt.
Bikker,	G.	Becher.
Sicker,		Sicher.
Kemp,		Kampfen.
Haus,	G.	Hals.
Mutch,	G.	Mutz.
Skaith,	G.	Schade.
Slough, ſkin,	B.	Slu.
Spill,	B.	Spillen.
Red, adviſe,	G.	Rathen.
Lift, ſky,	G.	Luft.
Tig, touch gently,	B.	Ticken.
Forloſſen,	G.	Weglaufen.
Bruick,	G.	Brauchan.
Reck,		Rauch.
Bouk,	G.	Baugh, the belly.
Fie, cattle,	G.	Vieh.
Kummer,	G.	Kummer, ſorrow.
Krummy, crooked,	G.	Krumm.

Fremd,

Scots.	*German*, &c.	
Fremd,	G.	Fremd, ſtrange.
Low, flame,	G.	Lohe, flame.
Leglen,	G.	Leghel, a milking-pail.
Win,	G.	Wohnen, to dwell.
Yammer,	G.	Jammern, to complain.
Keek,	B.	Kieken.
Girn,	Iſl.	Girnd, deſire, anger.
Muil,	Iſl.	Molld, pulvis.
Egg,	Iſl.	Egg, acies.
Awn,	Goth.	Aigan, to poſſeſs.—*Aigin*, my own.
Elden,	Iſl.	Eldur, fire.
Etter and ettercap,	Iſl.	Eitur, poiſon, venom.
Dill,	Iſl.	Dil, to conceal.
Ern,	Iſl.	Ernur, large hawk.

Theſe may ſuffice, though it were eaſy to add more examples.

The uſe of inveſtigating our Scottiſh dialect, will alſo appear from its retaining many radical words, which are either totally loſt in its ſiſter languages, or which are no longer enounced in the primitive ſounds. In this number is *gear*, or *gier*, which ſignifies dreſs, furniture, wealth. This word, like the Greek αἰγις, denoting originally *a goat-ſkin*, afterwards *a ſhield*, and laſtly the *ſacred ſhield* of Minerva, has greatly enlarged its primitive ſignification. From the original meaning of the Iſlandic *gera*, a ſheep-ſkin, this word came to ſignify covering, dreſs, ornament, goods,

goods, riches; cattle being all theſe to the moſt ancient nations. Now this word is uſed by our writers, in all theſe acceptations; and, though no longer found in the German, yet it is the fruitful mother of many ancient and modern words in that language. From it are evidently derived *hauſegeraeth*, the Saxon *gerada*, and the Swediſh *gerad* and *gerd*, tribute paid both in goods and money; the etymon of which neither Spegel nor Ihre underſtood:--- (Vide Ihre, Lex. in *gerd*, *utgerd*). The word *graith*, in our language ſignifying utenſils and furniture of all kinds, is from the ſame origin; as alſo the German *gier*, a miſer; *gieren*, to deſire anxiouſly; *gcirig*, covetous; *gern*, willingly; whence our *yearn*, with many others of the ſame family, the ſignification being changed from the *object* itſelf to the *deſire* of poſſeſſing it, and afterwards enlarged to expreſs any *deſire* in general, in the ſame manner as in Engliſh the word *liquoriſh*, from *liquor*, in its primary ſenſe firſt denoted the deſire of *drinking*, and afterwards any *luſtful deſire*. Our word *gar*, make, prepare, is another word not found at preſent in the German language, in its original meaning. But from it come the words *gar*, ready; *garven*, to prepare and curry leather; with a great many more in the old and pure German dialect; and

in

in the Alammanic *garuuin*, *garuuen*, whence *garue*, ready, prepared; the Iſlandic *giorwer*, ready made; and in the ancient Runic Inſcriptions, *gjarva*, *kiarva*, whence our *carve*, to cut up, *i. e.* prepare meat for eating. The Welſh ſay *kervio*, and the Gaels *corrbham*. Caſaubon and Stephanus were certainly driven to the laſt extremity, while they bring in this word from the Greek ἐγκαρα, or καρα, a picture. But with theſe writers, the moſt extravagant conjectures often ſupply the want of ſolid principles.

To mention only one inſtance more; our word *grean*, the muzzle or upper-lip of cattle, is the only root from whence the German *grynen*, to laugh, can be derived, the etymology of which has given riſe to a variety of conjectures. Our *girn*, and the Engliſh *grin*, are from the ſame root.

Theſe few remarks may ſuffice to ſhew the great uſefulneſs and importance of inveſtigating the terms and phraſes of our ancient language, ſince theſe not only tend to elucidate the ancient manners and cuſtoms of our remote anceſtors, but alſo throw much light on its ſiſter-dialects of the North; by which we mean all thoſe ſpoken from the heads of the Rhine, and of the Danube, to the farthеſt extremities of Scandinavia and Iceland.

It

It is high time that ſomething of this kind were attempted to be done, before the preſent Engliſh, which has now for many years been the written language of this country, ſhall baniſh our Scottiſh tongue entirely out of the world.

We cannot conclude theſe curſory remarks without congratulating our readers on the eſtabliſhment of a Society, which promiſes to revive a taſte for the ſtudy of national antiquity. The worthy nobleman to whoſe truly patriotic ſpirit it owes its inſtitution, and the gentlemen aſſociated for ſo laudable a purpoſe, it is hoped, will look with indulgence on this poor attempt to ſecond their endeavours, in reſtoring and explaining the ancient language of Scotland.

THE

THE

GABERLUNZIE-MAN.

I.

THE pauky auld Carle came o'er the lee,
Wi' mony gude eens and days to mee,
Saying,

Gaberlunzie] This word is compounded of *Gaber*, *Gabber*, a Wallet or Bag, and *Lunzie*, loin, *i. e.* the man who carries the wallet on his back, an itinerant mechanic, or tinker, who carries in his bag the implements of his trade, and ſtrolls about the country mending pots and kettles. In ſuch diſguiſes as this James V. (as is ſaid) uſed to go about the country, and to mingle, unknown, with the meaneſt of his ſubjects. Theſe frolickſome excurſions often gave birth to little amorous adventures, which our witty Monarch made the ſubjects of his ſong, as he was ſecond to none of his age in the ſciences of poetry and muſic.

The root of the word *gab* is the Celt. *cab*, ſignifying to contain. Hence Scot. *gab*, the mouth, which contains our food; Engliſh *gobbet*, a morſel; the French *gober*, to ſwallow, and *goſier*, the throat. The large barks on Loch-Lomond for

carrying wood, are called *gaberts*. From *gab*, and *gab*, come Engliſh *gabble;* and *gabbing* is uſed by Douglas for idle talking, Prologue to I. Æn. p. 6. v. 43. Rud. Edit.—and laſt line of leaf 3. Lond. Edit. 4to, 1553.

" Quhilk is nae gabbing ſouthly, nor no lye."

In the ſame ſenſe, Iſl. *gabb;* Ludibrium, *gabba*, to deride; A. Sax. *gabban*, and many more words of the ſame import, *gaggle*, *gaffer*, and Old Fr. *gaber*, *gabbaſſer*, to mock; *gabatine*, mockery; Iſlandic *gamman*, drollery; Gal. *geuhbeth*, falſehood; and *gaw*, *caw*, *gab*, cheating; Old Fr. *ganelon*, a traitor. We have collected theſe words from various languages, as they not only explain the primitive idea of the word *gaber*, which none of our Etymologiſts have done, but prove what we ſhall every moment have occaſion to ſhew, that the radical term once aſcertained, throws light on all its derivatives, which are eaſily reducible to it, though ſcattered far diſtant from each other, among the various dialects uſed by different nations. To this family belongs Lat. *capio*, whence our *capacity*, *capture*; the Scots *cap*, a drinking veſſel; *cab*, a meaſure, mentioned in the Verſion of the Old Teſtament; and many more, all including the idea of *capacity*, or *content;* as *cabin*, Belg. *kaban;* Welſh, *cab*, *caban*, all ſignifying the ſame thing; Gr. κατανη; Lat. *cabana*, *cabbage*, from the form of its top, reſembling a baſon or large cup, which has much puzzled Junius; Lat. *cavus*, our *cave*, and the Fr. and Engl. *cabinet*.

Lunzie] We have elſewhere obſerved, with Mr Ruddiman, that the Z, by the old Scots writers, is always uſed in the beginning of the ſyllable for the Engliſh Y. The reaſon is, that the figure Z much reſembles the Saxon G, which the Engliſh often change into Y, as *yard* from *geard; yea* from *gea; year*

year from *gear*, &c. Thus *Yetland* is by us written *Zetland*, and *ye*, *year*, *young*; *ze*, *zere*, *zyng*; *ranzies*, *fenzies*, for *reins*, *feigns*, and the like. This we remark once for all. In other ſiſter dialects Z has the force of S. Thus Bel. *zour*, four; *zuid*, ſouth; *zon*, ſun; Slav. *zakar*, ſugar; Ital. *zanni*, Gr. ζανοι, and in the Bar. Gr. ηζανοι, buffoons, whence our *zany*.

Lunzie] Lung, loin, lunzie; *bene*, the thigh bone. In Swed. *lend*, *land*, the loin. In the Laws of Gothland, cap. 23. 4. *Synes lend oc lyndtr*; ſi appareant lumbi et pudenda. They alſo write it *Ljumske*; Ihre, in voce. Iſl. *lend*, *boh*, *ledwi*. Ger. *lenden* and *lanken*, and hence our *flank*. Welſh, *Llwyn*; and in Finland, *landet*, the loin. Ital. *longia*; Fr. *longe*; Scot. *lend*. Vide Not. S. Kirk. St. From the ancient Goth. *Ljumske*; the Lat. *lumbus*; Dan. *ljuſke*; whence our *liſk*. The primitive is *Lat*, *Let*, broad, extended; whence the Gr. πλατυς, and the Latin *latus*.

Thus the *Gaberlunzie-man* literally ſignifies the man who bears a bag, or wallet, on his back or loins; a pedlar; Scot. a *pack-man*.

STANZA I.

Ver. 1. *Pauky*] Sly, cunning, Bel. *Paiken*, to coax or wheedle. Douglas, p. 238, v. 37.

Prattis are repute policie, and perrellus *paukis*.

Auld] Old Ger. *alt*, as *eald*. Iſl. *aldradur*. Dan. *Eeld*. Scot. *eild*. Caſaubon brings this from ηωλος, vetus, and Lye from αλδηω, augeo; as if our anceſtors had no word to expreſs old age, till they got it from the Greeks. But this is indeed an old wife's tale. The primitive *E* denotes exiſtence; every thing that lives. Hence *Eve* is called emphatically, the mother of all living. Lat. *eſt*. Fr. *etre*, being, *eſſentia*, whence our *eſſence*, what conſtitutes the *being* of that thing. Hence

Hebrew *hei*, life, and *God* emphatically; i. e. *He who lives*. *heie*, to live, life itſelf. Arab. *hei—hi*, to live, to be glad. In Zend, *gueie*, ſoul, life. This word furniſhes a remarkable example of the truth of our general principle, explained in the preface, and therefore we hope the reader will allow us to trace it a little further. The aſpirate H, in the northern dialects, is changed into W, and Qu, and hence Swed. *weet*, *wight*, living animal; Engl. and Scot. *wight;* Goth, *qwick*, lively; *ewicka*, quicken, quick-ſilver, from its lively motion. In Sued. *qwick-ſilfwer*. The Latins uſed the V, and ſo formed *vita*, *vivere*, *vivax*, *victus*, *victo*, *vis*, *vigor*, *vigeo*, and a thouſand more; as alſo the derivatives we have adopted from that language, *vivacity*, *violent*, *vivid*, &c. Voſſius, able to get no further than the Greek, deduces *vita* from ζοτη: but ζιος, life; ζια, violence, ζιαιοπαι, ζιοω, all come from one primitive, as alſo Gr. ις, the *vis* of the Latins, ισχυς, ισχυα, ισχυρος, only by ſuppreſſing the aſpirate. In the more ancient dialects of Scandinavia, we find the ſame word denoting the ſame objects; Teuton. *vuith*. Iſl. *vætir*. a Sax. *vught*, *vight*, all ſign. animals, living creatures; and the Alam. *quick*, *quickr*. Old German *queck*. Dan. *queg*, living, animal, every thing alive. Suab. *vich*, *viech*, animal. From the ſame ſource we formed *wife*. Bel. *wyf*. Swed. *wif*. Suab. *wib*, all ſignifying *woman*, mother of a family.

Thus we have followed this word from the remoteſt Eaſt, to the fartheſt extremities of the Weſt and North. Such coincidences of ſound and meaning, demonſtrate that language is no arbitrary thing, nor etymology that fallacious ſcience it has been called, by thoſe who find it more eaſy to decide in haſte, than to examine at leiſure.

Carle] The true ſpelling is *karl* in all the Scythian dialects, in which it denotes a *man*, or *warrior*. The primitive is *car—kar*, ſtrong. This root we have preſerved in the Armenian,

menian, in which *car*, poſſe, valere, et *carol*, potens. Not attending to the univerſality of language, the learned Ihre did not ſee the juſtneſs of this Etymology. From *kair*, *kar*, the Meſogothic, *vair*, a man; whence the Lat. *vir*, *vira*, a woman, as from the Gothic *kas*, they formed *vas*, which Voſſius could make nothing of, though he has flung together every paſſage almoſt, where this word occurs. From *karl* are formed the Alamm. *karl;* Ger. *kerl;* A. S. *ceorl;* Iſl. *karl;* L. B. *Carolus*, *karlus*. Vid. Cange Gloſs. in V. From *kerl*, Sued. *karlklader*, men's clothes; *karlſmather*, and *karlſwag*, the highway; and in the old Gothic laws *karlſbo*, man's habitation. The word *karl* is oppoſed to *gaſſe*, a youth; the former denoting a man of ripe age. We find that of old, in the Gothic, as now with us, *karl*, and *carl*, were uſed to ſignify people of a low rank, ſuch as farmers, mechanics, &c. In the old laws, (ap. Ihre gloſs. Vol. I. P. 1033,) *karl oc konung*, plebs et princeps; and in Gothr. Saga, cap. 86, *opter that I karls huſi er ej er in conge ranni*, oft do we meet in a cottage, what we ſeek in vain in the palaces of kings. In general, *karl* is uſed to ſignify a *husband;* and in Sweden the country-women call their huſbands *min-karl*. In the Swediſh tongue the gander is called *gas-karl*. So in Engl. a *carle-cat*, is the male of that ſpecies. The Anglo-Saxons ſay *ceorl*, for a huſband, and *ceorlian*, to marry.

As this word was commonly uſed to ſignify *ruſtics*, the Engliſh from it formed *churl*, *churliſh*. In the A. S. *ceorlborin* is a man meanly born; *ceorliſe*, a ruſtic; *ceorliſe hlaf*, loaf made of the ſecond flour. In Dutch, *kaerle* a ruſtic; whence the Italian phraſe, *a la carlona*, like a ruſtic, ill-bred. The Welch *carl* has the ſame meaning. As *karl*, all over the north, denotes an *elderly man*, from it we have formed *carling*, an old woman of the loweſt caſt, a word which occurs in all our poets.

The

Saying, Gudewife, for zour courteſie,
Will zee ludge a ſilly poor man.

The

The Bar. Lat. *Carolus*, and our *Charles*, come from the ſame origin, a name of high antiquity among the Germans, from whom we borrowed the name of the conſtellation *Charles's wain*, in Gothic *Karlwagn*, and in Sax. *Carleas wagn*; Dan. *Karlvogn*. This proves the ignorance of thoſe who will have this name given to theſe ſtars in honour of Charles the Great, which was in general uſe many ages before Charlemain was born. The Welch alſo call this conſtellation *Cart Wyn*.

VER. 1. *Lee*, or *lea*] An unplowed field, or a field formerly under corn, and afterwards laid down in graſs. Primitive *la*, and *le*, ſignify broad, extended. A. S. *lea*, *leag*, *leah*. Old Ger. *la*, *lo*, *lohe*. Goth. *lee*, which Ihre explains, *locus tempeſtatibus ſubductus*; whence our *lown*, calm. In the northern parts of Germany, we have it in many names of places, as *Oldeſloh*, *Kartla*, *Lohagen*, &c. vide Grupen Antiq. Van Den Bonnen. P. 556. Iſl. *logn*, and Goth. *lugn*, ſign. *calm*. The Hebr. *lech*, denotes a meadow, green, verdure; and the Poliſh *leka* is the ſame, for all theſe are derived from the ſame root, *la*. The Celtic and Gallic *las*, ſign. graſs. Welch *Llys*; *bas*, Brett. *luzavan*. Hence *Lucern*, a ſpecies of graſs growing abundantly in Switzerland. The Canton of *Lucern* has its name from this plant, not the plant from it, as the high antiquity of the word proves.

VER. 3. *Gudewife*] Properly the mother of a family; Goth. *wif*, a woman, a married woman. A. S. id. Ger. *weif*. This by ſome has been derived from *wifwa*, to weave; by others from *wif*, or *hwif*, a woman's head-dreſs,

in

in the ſame way as the Swedes ſay *gyrdel* and *linda*, the belt, and girdle for the *man* and the *woman*. They alſo uſe *hatt* and *hætta*, the hat and cap, in the ſame ſenſe. But the true primitive of this word is E, life, exiſtence; whence *Eve*, the general mother of mankind; Arab. *heih*, the female ſex, alſo modeſty. This word *heih*, pronounced *hai*, gave birth to the ancient formulary of marriage among the Romans, *Ubi tu eras Caius* (ſays the woman) *ego ero Caia*. None of their writers tell us any thing of the origin of theſe *verba concepta*. *Caia* was in reality a title of honour given to the Roman matrons, anſwering to that of *Thane*, uſed by the Etruſcans; whence, it would ſeem, the Italian *Donna* came. So Pliny, l. 8. cap. 48. tells us that *Caia Kaikilia*, wife to the elder Tarquin, was called in the Hetruſcan, *Thana Quilis*. *He* and *hei*, the primitive, with the change of the H into G, the eaſieſt of all tranſpoſitions, formed in Greek γαω, whence γεγαω, to generate, γενεσις, γενος, race, family; γονευς, parent; γυνη, a wife; Lat. *genus*, *gigno*, *gens*; Chin. *gin*; Celt. *gen*, a man; Greenl. *kora*; Iſl. Teut. Dan. *kona*; Cuen. *quin*, woman; and our *quean* and *queen*; Gaelic, *quenaſt*, to marry; Slav. *ſyena*, a woman; and Fr. *guenon*, the female monkey.

From the ſame root the *Earth*, the *nouriſher* of men and animals, is, in every language, called by the ſame appellation. Chineſe *chi*; Gael. *gwe*; Zend *gweth*, *enarm*; Pehlvi *gue*, *ha*, the world; Gael. *gwaed*, riches, goods produced by the Earth; Celtic, *gueth*, a poor man, one deſtitute of theſe goods, compoſed of *gue*, the Earth, and the negative termination *th*; Ancient Gr. ια, γαια, γεα, and γη, the Earth. Hence we can eaſily trace the origin of the Latin *egeo* and *egenus*, which literally ſignifies *to be without ground*, to be deſtitute of the fruits of the Earth. *Inops*, from the negative

in

in and *ops*, the ancient appellative of our common mother, as in that verſe of the old poet Accius, Ap. Priſc. Lib. 7.

" Quorum genitor fertur eſſe *ops* gentibus."

Plautus Ciſtellar:

" Itaque me ops opulenta illius avia, imo mater quidem."

How little Voſſius and Iſidorus knew the real origin of the Latin words, may be ſeen, apud Voſſ. Etym. in *Egens*. Nor has Feſtus ſucceeded a whit better, when he ſays, *Egens*, *velut exgens*, cui ne gens quidem ſit reliqua; and yet theſe writers are called *Etymologiſts*. We leave them amidſt theſe futile derivations, and proceed to obſerve, that from this primitive *he*, life, nouriſhment, are derived a number of Celtic words, all of the ſame import; as *hei*, our *hay*, food of animals produced by the Earth; *heize*, barley; *hai*, trees, a foreſt; *hei*, *wei*, paſturage, hunting; *he* and *kai*, habitation, literally the place *where we live*. And as thoſe who abound in goods are, or ſhould be *cheerful*, hence Gr. γαω, rejoice; Chineſe, *gao*, to laugh or be glad; Celt. *gae*, id. Latin, *gaviſus*, *gaudere*; the French and our *gay*, and Scot. *gauf*.

We have extended our remarks on this word, as it ſtrongly confirms our hypotheſis relating to the univerſality of the primitive language, and the exiſtence of its elementary parts, in every dialect ſpoken by men, even at this day, from the remoteſt parts of the Eaſt, to the fartheſt limits of the North and Weſt. In all theſe languages, we have ſeen that this root, exceedingly ſimple in itſelf, has proved the fruitful mother of many families in every quarter of the globe. Theſe may ſhew, that the primæval language was not *eradicated* at Babel, but only *ſplit* into a great variety of dialects, as the ſacred Hiſtorian informs us; and that the ſeveral languages now in uſe, are ſo far from being formed by the tribes who

ſpeak

The night was cauld, the carle was wat,
And down azont the ingle he ſat;

My

ſpeak them, that they are only branches of that primæval tree, which flouriſhed long before the deluge.

We might eaſily accumulate more proofs of the truth of our leading principle, were we to add the Hebr. *eia*, being; Indian *he;* Perſ. *aiſt;* Gr. ἐσ; Lat. *eſt;* Baſq. *iſan;* Celt. *es;* Teuton. *iſh*, *ys;* Ital. *e;* and Engliſh *is:* But theſe we ſhall reſerve for our Gloſſary, in compiling of which we have already made ſome progreſs.

VER. 4. *Silly.*—Simple, without guile. In old Engliſh *ſely*, *ſelie*. So Chaucer, Miller's Tale, and Reve's Tale, v. 992. The *Sely Carpenter*, and elſewhere *ſelie-man*. This is quite different from *Sely*, ſign. *holy*, from Goth. *ſalig*, A. S. *ſæl*.

VER. 5. *Cauld.*—In this word we have an inſtance of our following the original orthography. Ulphila writes *calds;* A. S. *ceald;* Iſl. *caldur* and *kulde;* Alam. *kalt;* Dan. *kuld;* all ſignifying *cold*.

Wat.—Engl. *wet;* Prim. *u*, *au*, water; Ulph. *wato;* Goth. *watn;* Pol. *wat*, humid; A. S. *water;* Alam. *wuaſzar;* Ger. *waſſer;* Pol. *wæda;* Gr. ὕδωρ, which Plato (in Cratylo) allows to be a barbarous word; and he is in the right, for the Greeks had it from the Celtic. Iſland. *udr* is *water*. Hence Goth. *wattu-ſiktig*, the dropſy, literally the *water-ſickneſs*. From the Iſl. *watſka*, the Engliſh *waſh*. From the ſame origin comes the Swediſh *O*, an Iſland, becauſe ſurrounded with water; *Aland*, *Æland*, an Iſland in the Baltic; *Ho-lland*, literally *a land of waters*. There is a diſtrict in Normandy called *Auge*, for the ſame reaſon. *Eau* has the ſame origin.

We ſhall add ſome other coincidences of language here, in ſupport of our general-principle, that the radical words of the firſt tongue are to be found in dialects ſpoken by nations, who never had any connection with each other ſince the diſperſion at Babel. Theſe are ſo numerous, and deviate ſo little both from the original ſound and ſenſe, that it can never be ſuppoſed, without the groſſeſt abſurdity, to be the effect of chance. Thus the Chineſe *ho—hu*, ſignifies *water* in general, a lake, and *hai*, the ſea. The Tartar *Icho*, a river in Siberia; and in the ſame language, *O-mo*, a lake, literally a *great water*, for *mo* is great. Greek ὕς, water; whence ὕω, to rain, ὕδωρ, ὕδρος, ὕδρια; yet Stephanus and Scapula tell us, that ὕδωρ and ὕω are radical words, not knowing that no radical word ever conſiſted of two ſyllables. Indeed, we may venture to aſſert, that no example can be produced of a true radical word having more than one. The public has lately been told, in very pompous terms, that the Greek language is the work of philoſophers, complete and perfect in itſelf. We can moſt eaſily ſhew, that this wild aſſertion is ſo far from being true, that no perſon, but one utterly devoid of all ſkill in Etymology and the analogy of language, could have hazarded an hypotheſis ſo replete with abſurdity. So far is the Greek tongue from being the work of philoſophers, that one of their beſt philoſophers, in one of his (beſt) dialogues, ingenuouſly confeſſes, that he is quite ignorant of the origin of many of the moſt common words in the language. Such is the word ὕδωρ mentioned above, and a vaſt number of others, which he, with a true Attic ſupercilious air, allows to have been borrowed from the Barbarians. True it is, theſe terms do derive their origin from the Scythians, Thracians, Phrygians, and Celts, whoſe language exiſted many ages before Athens was even a poor village. The very meaneſt of theſe people, whom he ſtigmatiſes with the name of Barbarians, could have informed him of the origin of

ὕδωρ,

ὕδωρ, as well as of many others of which he owns himſelf equally ignorant. After Plato, it is almoſt needleſs to obſerve, that thoſe who were far inferior to this Athenian in the knowledge of language, were ſtill more unfortunate in their explications. Let every page of Heſychius, Euſtathius, Suidas, the Etymologicon Magnum, Tzetzes, Harpocation, and the whole herd of their commentators and lexicographers, bear witneſs to their ignorance, and account for the diſgrace into which the uſeful ſtudy of Etymology has, by their means, fallen among thoſe who have raſhly concluded, that becauſe nothing good was done by theſe Scioli in the profeſſion, therefore nothing better could be done. Let us leave this language of yeſterday, ſaid to be formed by philoſophers, to the admiration of thoſe profound philoſophers, who have told us, that, in certain Iſlands in the Eaſtern Ocean, the human race have tails, and whoſe credulity can digeſt the account the natives of Attica gave of themſelves, pretending that they ſprung, like muſhrooms, from the very ſoil on which they dwelt. All theſe pretenders to the higheſt antiquity, were outdone in Grecian rhodomontade by the Arcadians, who aſſerted, that they inhabited their mountainous diſtrict long before the moon appeared in the heavens.

We haſten to return from a digreſſion, which, we are afraid, many of our learned readers will deem unneceſſary; though perhaps others may think, that the hints here thrown out, concerning the Greek tongue, may help to looſen the college-fetters of thoſe, who, from their early youth, have been accuſtomed to look upon nothing as genuine and valuable, unleſs found in ſome of the writers of claſſic authority; nor any thing expreſſed with elegance and propriety, unleſs written in Greek. The chronological blunders of thoſe, who are perpetually deriving Scythian, Tartar, and Celtic words, from

a language which did not receive its preſent form, till many centuries after the others were ſpoken and cultivated, deſerve nothing but contempt.

We have ſaid that ὕδωρ comes from the primitive Celtic *A—U*, water, liquid. From the ſame origin the Latins formed *udus*, *humidus*, *humeo*, *humor*, *hyems*, literally *the ſeaſon of rains*, concerning which, ſee the nothings of Voſſius, in *Humor* and *Hyems*. From the ſame cauſe the Ὑάδες, *Hyades*, derived their name. The primitive *au* was ſometimes pronounced *oua*; whence Fr. *eau*, the Lat. *aqua*, and, with the termination *ter*, *ouater*, water.

Ver. 6. *Azont.*—Beyond. A. S. *begeond*, *begeondan*. The primitive is *ga—ge*, to *go*, and *on*, forward, or beyond the place one ſtood in. Ulphila, *ganga*, to go or walk; whence our *gang*, *gae*, and *gete*, way, as in S. G. it is written *ga*. From *ga*, written *ba*, the Greeks formed βαω, βαινω, and all their derivatives. The Engliſh *gad-about* is from the ſame origin; and Ihre explains the S. G. *gadda*, capita conferre, ut ſolent novas res molientes. The ſame idea is found in the A. S. *gaderian*, *gadran*; Bel. *gaderin*; whence Engl. *gather*; the Ger. *gatten* and *ehegatten*, married pair. Ulphila, Mark 3. V. *Ja ſah gaiddja ſitt mangeei*, the people were gathered together. Wherever in the Mæſo Gothic we find the prefix *ga*, it always denotes a *gathering*, or going together. So *gaſinthja*, comitatus; *garanznans*, vicini, from *razn*, a houſe; *gadailans*, partaker, from *dail*, a part; *galhaiba*, contubernales, from *illaibs*, bread; Alamm. *caleibo*, literally Eaters of the ſame bread, whence Ihre deduces Fr. *compagnon*, companion. The Iſl. *kuon gaudur*, married, is from the ſame origin, as Wachter rightly obſerves, though Ihre does not approve of this derivation.

Ver. 6. *Ingle.*—This word is commonly derived from *ignis*. In our language it denotes a fire on the hearth, or in kilns

My dochter's ſhouthers he 'gan to clap,
And cadgily ranted and ſang.

O

kilns and ovens, and is uſed by Douglas in many places. It is likewiſe preſerved in Cumberland, as Ray informs us.

Ver. 7. *Clap.*—From the Iſl. and Goth. *klappa*, to clap the hands. Dan. *klappe*. Belg. *klappen, cloppen.* This word is plainly an *onomatapæa*, formed from the ſound made by clapping the hands. Hence too was formed the Greek κολαπτω, *tundere*. Whence Junius idly derives our word *clap*. The ſpeaking by the fingers was an art well known to the ancient Iſlanders, who called it *clapruner*, or letters formed by the motion of the hands, vide Worm. Litt. Run. p. 41. The watchmen in Holland carry a wooden inſtrument with two leaves, which, by clapping together, produce a great noiſe; whence theſe night-guardians are called *klappermen*. In the ancient Alammanick, the tongue of a bell is called *clepel;* whence our Scots word to *clep*, or talk idly, repeating the ſame thing over and over. The Dutch uſe the verb *klappen*, in the ſame ſenſe. Goth. *klæk*, infamy, diſhonour; *klæknamn*, *klækord*, opprobrious language, nicknames. The ingenious and learned profeſſor Ihre takes *klæpa*, with great probability, from the primitive *laf*, the hand; Suiogoth. *lofa*, *lofwa;* Welch *llaw;* whence Scot. *lufe*, the palm of the hand; and the Latin *vola;* Welch *lloffi*, *dyloffi*, to ſtroke with the hand. Heſych.

To ſtricke, from the ſame origin, as alſo *colaphus*, and *alapa*, Bar. Lat. *eclaffa*. In a charter of the year 1285, "Si mulier det ei unum *eclaffa*, non debet bannum." *Cange in voce.*

Ver. 8. *Cadgily.*—After the manner of the *cadgers*, or thoſe who carry about goods for ſale in *cages*, by us called *creels*,

II.

O Wow! quo' he, war I as free,
As firſt whan I ſaw this country,
How blythe and mirry wad I be!
And I wad never think lang.

He

creels, on horſes backs, who uſe to ſing, in order to beguile the tedioufneſs of the way. Prim. *ca*, *cad*, *cap*, any thing made for *containing*, as we have already obſerved. Some think it comes from the Gael. *cadhla* I.

VER. 8. *Ranted*.—Made a noiſe. Prim. Hebr. *ran*, to cry. Hence the Latin *rana*, a frog, and French *grenouille*, its diminutive. From hence Gr. γεραυος, which Stephanus in Βιδυνια explains τικρος βατραχος; alſo written γυρινος, γερινος, as Euſtathius obſerves.

STANZA II.

VER. 1. *Wow*.—Interjection, from Ger. *weh*, alas; Iſl. *warla*, with difficulty; Snorro, Tom. 2. P. 102. *Swa warla ſeck. Brætit* ut ægre dirui poſſit; written alſo *valla*, *verkunna*, to have pity; and S. G. *warkunna*, id. Douglas p. 158. 27.

"Ut on the wandrand ſpreits *wow* thou cryis."

VER. 3. *Blyth*.—Glad. A. S. *blythe*; Belg. *bly*, id. Ulphila *bleiths*, pitiful. Lucke 6. 36. *Jah Atta iſwara bleiths iſt*, as your father is merciful. In the A. S. it denotes *meek*, *placid*, *ſimple*; Iſl. *bluther*, *bludur*, bland, affable. Hence the A. S. *blithſan*, *bletſian*, rejoice; whence our *bleſs*. In Douglas it is written *blyith*.

VER. 5.

He grew canty, and ſcho grew fain;
But little did her auld minny ken
What

VER. 5. *Canty.*—Cheerful. Belg. *hantig*, merry. *Een cantiger karl*, a gameſome fellow; and, as cheerfulneſs attends good health, the Cheſhire-man ſays, *very cant, God yield you*, i. e. very ſtrong and luſty. To *cant* too, is uſed for recovering or growing better; Yorkſhire, A health to the goodwife *canting*, recovery after child-bearing. Douglas, *cant*, merry, cheerful; *cant*, the language of gypſies, vid. Spelm. in Egyptiani. Gaelic, *caint*, diſcourſe; *canteach*, full of talk. From this Celtic origin comes Lat. *cano*, to ſing; Fr. *chanſon*, *chanter*, &c. Lat. *occento*, de qua voce vide Feſt. It would have ſaved Voſſius much labour, had he known the true Etymon.

VER. 5. *Fain.*—Full of wiſhes. Douglas writes it *fane*, glad; Ulphila *faginon*, id. Iſl. *feigin*; A. S. *wægn*, *fægn*. Ulphila thus tranſlates the Angel's ſalutation of Mary, Luke 1. xxviii. *Fagino anſtaiaud ahaſta*, "Rejoice, thou full of "grace;" correſponding exactly to the Gr. χαιρε; Iſl. *fognudur*, joy.

VER. 6. *Minny*—mother. This word belongs to the Infantine Lexicon, being uſed by very young children to their mothers. The prim. is *min*, little, beautiful, pleaſant. Hence Goth. *minna*, to love; Alamm. *minnon*; Fr. *mignon*, and *mignard*. From hence *mama*; Scot. *mamy*; Fr. *maman*; Goth. *mamma*; "*vox*" (ſays Ihre) "*qua blandientes infantes matrem compellant.*" Welch *mam*; Armor. *mammaeth*, a nurſe. Gr. Μαμμα. Avia. Helladius (apud Phot. in Bibl.) informs us, that in ancient Greece the mothers were called παππαι. Confer Cange in Gloſſ. Graec. who alſo obſerves that, in the middle Latinity, the *pap* was called *mamma*; and hence comes Fr. *mammelle*. Pelletier, in Lexi-

co

What thir flee twa togidder war fayen,
Whan wooing they war fae thrang.

III.

And O! quo' he, ann zee war as black,
As evir the crown o' your daddy's hat,
'Tis

co Brit. p. 570, juſtly obſerves, "*Ce mot eſt peutetre* un des "plus anciens du monde, car c'eſt apres les cris, la premiere "ouverture de la bouche du petit enfant, a qui la nature dicte, "qu'il a beſoin de nourriture, qu'il ne peut recevoir que de "la *mammelle*, de celle qui lui a donne la vie." The Hebr. *em* ſignifies *mother*. From the Prim. *min*, little, is formed the Lat. *minor*, (the *or* being the mark of compariſon), and *minimus*. When we come to the Eighth Stanza of this Ballad, we ſhall explain the connection betwixt this and *winſome*.

VER. 2. *Wooing*.—A. S. *wogere*, lover, whence our *wooer*. It has been thought, and with probability, that this word was formed from the cooing of the dove, as Douglas ſays, p. 404. 27.

I mene our awin native bird, gentil Dow,
Singand on hir kynde, *I come hidder to woo*,
So prikking her grene curage for to crowde
In amorus voce, and *wowar* ſoundis lowde.

This is, at leaſt, a better conjecture than that of Junius, who deduces it from *woe*. The A. S. *wogan*, ſign. to marry.

STANZA III.

VER. 2. *Daddy*.—Engl. *dad*, father. The prim. is *da*, *di*, every thing elevated in dignity and power, and being denote

formed by a ſtrong preſſure of the tongue againſt the teeth, it comes to be a part of the child's firſt language, addreſſing him whom he is taught to look up to with reverence. Hence this radical word has given riſe, in every language, to thoſe which denote *elevation*. Such is the Celtic *Di*, God, the Supreme Being; *dun*, a hill; *dome*, *dum*, *din*, a judge. Hence too the Gr. Δυναστης, Δυναμις, power; and the Lat. *dominus*, *dominatio*; the Greek Δαμαω, to tame, *i. e.* bring into ſubjection; our *dame*, miſtreſs.

In many dialects the *d* is changed into *t*, and moſt often, in thoſe ſpoken in the North, though we alſo find it in the Weſt, as in the Lat. *totus*, totality; Fr. *taſſer*, *entaſſer*, to heap up. Τα, *tata*, father. From the idea of fatherly protection, were formed *di*, *ti*, prince or protector; and the Lat. *tego*, *tectum*, whence the Engl. *protect*, pro-tec-tion; and many more.

We ſhall here collect a few more infantine words, plainly derived from the ſtructure of the vocal organs, and the moſt eaſy movements of their ſeveral parts. Such are, *pappa*, *mamma*, *dad*, *atta*; Fr. *bon*; *bobo*, *bibbi*, *puppet*; Fr. *poupee*; *buſs*. Thus Cato, de Lib. Educand. talking of this part of language, "cum "cibum et potum, *buas* et *papas*, vocent; matremq; *maman*, "patrem, *papam*." We may add to theſe, *pap*, *baba*, and even the ancient ſtory of the word *bek*, pronounced by two children educated by Pſammytichus king of Egypt, remote from all commerce with mankind, as Herodotus informs us. Confer. Preſident de Broſſe's Mechaniſm du Language, tom. 1. p. 231. ſeqq. To evince the univerſality of this truth, we might cite the Hebr. *phe*, and Chald. *phum*, mouth. Whence the *fari* of the Latins; the Hebr. *phar*, or *par*, ornament. Whence Latin *paro*, and Fr. *parer*, *parure*; Hebr. *pulſul*, herbage. Whence the Lat. *puls*; the Gr. Βοσκω, and Βοσκα, to feed; Βορα, meat; Lat. *voro*, *devoro*, and our *devour*;

'Tis I wad lay thee be me bak,
And awa wi' thee I'd gang.

And

Βαιος, little; and the Ital. *bambino*; the Hebr. *bag*, nouriſhment, from the Prim. *bek*; from which is derived the Teuton. and Ger. *becken*, a baker; Babble, Ger. *babbelen*.

But how happen all theſe coincidencies? To this vain queſtion we will only anſwer, in the words of the learned Preſident laſt quoted, "L' homme parle, parceque Dieu l'a "creé *etre parlant*." The vocal organs are conſtructed alike in every tribe of mankind, and all children pronounce thoſe ſounds firſt, which are moſt eaſily formed by the motions of theſe wonderful inſtruments. The ſounds they vary, and multiply, in proportion as practice makes them better acquainted with the organic powers, and more ready in the application of them. For the ſame reaſon, too, we find all the radical words in every tongue we are acquainted with, to be *monoſyllables*, theſe being the firſt eſſays of man in uſing the vocal organs.

To the liſt of languages, in which *dad*, *tat*, ſignifies *father*, let us add the Gael. *daid*; Welch *dad*; Corniſh *tad*; and Armorick *tat*.

Verſe 4. *Awa*] Engl. *away*; A. S. *an wæge*, from *wæg*, a way. Douglaſs, p. 124. l. 4.

"And the ſelf hour mycht haif tane us *awa*."

Gang] From *gae*, to *go*. This is an inſtance where our ſouthern neighbours have vitiated the true old pronounciation. The primitive letter G, being a guttural, is therefore painted in all the ancient alphabets like the neck of a camel, or with a remarkable *bending* in its figure, as in the Gr. Γ; the Hebr.

Hebr. ג. Hence it neceſſarily denotes every thing in the form of *canal* or *throat*, and every thing that runs or paſſes ſwiftly. We hope to produce many examples of this in our Scoto-Gothic Gloſſary. Mean while, we only obſerve the likeneſs in the following inſtances. Ulphila ſays *gaggan*, to go; and *gagg*, a ſtreet or road. Though this word occurs very often in the Codex Argenteus; yet Junius has omitted it in his learned gloſſary on Ulphila's verſion of the Goſpels. Ger. *gechen*; Belg. *gaen*; Dan. *gaa*. From hence comes the Lat. *eo*, without the *G*; and the Gr. κ-ιειν. Plato (in Cratylo, P. 281, *Fic.*) owns that κ-ιειν is a barbaric term. The other correſponding word ἐω, is undoubtedly Celtic; and here Voſſius (in *eo*) ſtops, being quite ignorant of the primitive word, and that no true radical term has ever more than one ſyllable. Ihre's deep reſearches into ancient languages enabled him to diſcover this truth; "Lingua" (ſays he, Gloſs. Vol. I. Col. 646.) "quo antiquior, eo monoſyllabicarum vocum ditior "eſt." Pity this very ingenious Etymologiſt had not carried this obſervation more into practice. The Armor. for *ga*, ſay *kea*, *ker*. The Goths call rogation days, *gandagar*; literally, *walking days*, from the proceſſions that then were uſually made round the corn-fields, during the darkneſs of popery. Ihre juſtly terms theſe *ambarvalia chriſtiana*. Rolf, the firſt who led the Scandinavians into Normandy, being a man of great ſtature, could find no horſe ſtrong enough to carry him. Being therefore always obliged to march on foot, from that circumſtance he was ſurnamed *Ganga Hrolf*, by the Iſlandic hiſtorians. *Gangare*, in the old Gothic laws, is "equus tolu-"tarius qui tolutim incedit." In one of the reſcripts of King Magnus, *anno*. 1345, the bridegroom ſends to his future ſpouſe, *en gangare ſadul*, *betzil*, *armakapo*, *och hata*, a horſe, ſaddle, bridle, cloak, and head-dreſs. Money of allowed currency is called *gangſe*; and *gangjarn*, hinges; and hence

And O! quo' ſho, ann I war as whyte
As er the ſnaw lay on the dyke,

I'd

the Fr. *gond.* Perhaps our old word *ganze*, in Douglaſs, a *dart*, or *arrow*, comes from the Prim. *ga*, p. 461. 48.

" So thyk the *ganzies* and the flanys flew."

And p. 343. 46.

" Als ſwift as *ganze* or fedderit arrow fleis."

VER. 6. *Snaw*] Snow; another inſtance of the Engliſh perverſion of our ancient language. Ulph. *ſnaiws*; A. S. *ſnaw*; Allam. *ſne*; Iſl. *ſnior*; Swed. *ſnio*; Prim. *aw*; water, ever ſoft and flowing gently. Hence Gr. ναυειν; Heſich. ναυει, ῥει, ϑρυσει, fluit, manat; A. S. *ſniwan*, to ſnow. How ridiculous are Junius, and the other lexicographers, who deduce our word from the Greek? Surely our anceſtors had ſeen ſnow long before they ſaw Greece. The ancient Goths were fond of prefixing *ſ* to many of their words; and hence the Prim. *aw*, water, became with them *ſnaw*; Sclavon. *ſneg*; Pol. *ſnieg*. When the *ſ* is taken away, it became *niv* with the Latins, and *neve* with the Italians; ſo the Gr. νιφας, denotes a thick falling ſnow.

Dyke] This has been prepoſterouſly derived from τειχος, a wall. The true primitive is the Celtic *digh*, ſolid, ſtrong, powerful; applied particularly to every rampart, whether to keep off enemies, beaſts, or inundations. Hence the τειχος of the Greeks; Ger. *teich*; Belg. *dyke*; French *digue*; the Ger. *dick*, ſolid; whence our word *thick*. The other German word *dight*, ſign. ſolid, connected; A. S. *dic*, rampart; *dician*, *gedician*, to build a rampart. Hence our *ditch*;

I'd cleid me braw and lady like,
And awa wi' thee Ild gang.

IV.

ditch; A. S. *diker*, a ditcher; the Gr. δικελλα, a ſpade; δικελλιτης, a digger, one who uſes the ſpade.

Ver. 7. *Cleid*] Engl. *clothe*. Our *claith* is the true pronounciation, not the Engliſh *cloath*, our word being immediately formed from the Goth. *klaede*, clothing, and *klaeda*, to *clothe*. Prim. *kla—kle*, covering; A. S. *clath*. Obſerve, that the ancient Scandinavians ſaid, *Eff par klæder*, a pair of garments, for a complete ſuit of clothes; the one formed the breeches, and the *troja*, or veſt, the other. The old Teutonic Verſion of the Goſpels (app. Ihre, vol. 1. col. 1076.) Luke xv. ver. 22. "Hemtin mik fram thet baſta *par klæder* jak "hafwer;" Bring forth a pair of the beſt garments I have. Chron. Ryth. p. 121. "Eff hofweligt ors, ok *klæder* ett "par;" An excellent horſe, and a pair of garments.

The Iſlanders pronounce it *klæde*; the Germans *kleide*, arm; *arm klade*, a ſcarf worn on the arm; *jaga klader*, a monk's gown.

Braw] Handſomely, elegantly. Prim. Celt. *bra*, ſtrength, might, elegance; every thing having theſe qualities. Goth. *braf*, honeſt; Scot. *bravery*, ſumptuous apparel. In the Bas—Bret. *braw*, arm, id. Hence the Fr. and our *brave;* Ital. *bravo*. Hence too the Goth. *brage*, a hero, and *Brage*, the name of one of the companions of Odid, of whom *Edda*, *Agietus ad Spæki*, &c. He was very elegant, and wiſe, and a great poet; ſo that from him all perſons, both men and women, who excelled in theſe arts, were called *Bragmadur*. From the ſame ſource the *bragebækare*, or large cup, drunk off by the new King, juſt before he aſcended

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IV.

Between the twa was made a plot,
They raiſe a wee befor the cock,

And

ſcended the throne, while he ſolemnly vowed to atchieve ſome great deed in arms, of which many inſtances occur in Snorro, and the other hiſtorians of the North. This ceremony gave riſe to the uſage, according to which the knights, in ancient times, made vows of the ſame kind at their ſolemn banquets. The learned and accurate Annaliſt, to whom Scotland owes the elucidation of many hiſtorical difficulties, obſerves (ad an. 1306) that Edward made a vow after this form, by which he bound himſelf to puniſh Robert Bruce.—See alſo St Palaye Mem. De l'ancienne cheval. tom. 1. p. 184, and 244.

STANZA IV.

Ver. 1. *Twa*] Ger. *twee;* A. S. *twa;* Welch *dau, dwy;* Armor. *du;* Cimber. *tu;* Sued. *twa;* Celt. id. Whence Gr. δυο, and Lat. *duo.* Hence our *twin;* Dan. *twilninger;* Alam. *zuinlinge;* A. S. *getwinn.* Douglas calls ſheep of two years old *twinleris*, p. 130, v. 34.

"Fyfe twinleris Britnyt he, as was the gyis."

Confer page 202, ver. 16. as being two *winters*, i. e. two years old; Ulphila *twai*, two. Hence to *twinne*, uſed both in Scotland

And wylily they ſhot the lock,
And faſt to the bent ar they gane.

Up-

Scotland and England to ſignify, to ſeparate, divide into two parts. Chaucer, l. 518.

" The life out of her body for to twyne."

Pard. Prol. 167:

——" He muſt ytwin
" Out of that place."——

Ver. 2. *Wee*] Little. This is an infantine word, denoting every thing *little*. Ger. *wenig*. Hence our *wean*, i. e. *wee-ane*, a little child. Of the ſame family, as I conjecture, is the word *weaena*, which the learned Lord Hailes ſhewed me in an Engliſh book, where it denoted a *ſimpleton*, or unlearned man; little of underſtanding, as the Dutch ſtill ſay, *Klein van verſtanda*.

Ver. 3. *Wylily*] Cunningly. A. S. *wile*, whence our *guile*, the *W* being often changed for *G*. Belg. *gylen*, and in the Lower Germany they ſay *begigeln*, to *beguile*. Dan. *adwilla*, to deceive. Iſl. *viel*, deception; hence *Willurunnur*, Runæ deceptrices. Sax. Chron. ad an. 1128, *Thurh his micele wiles*, " Through his many *wiles*, or tricks." In a church-yard in Scotland are the following lines on the tombſtone of a Magiſtrate:

" He was baith wyss and *wyly*,
" For which the town made him a bailey."

Under-

Upon the morn the auld wyf raiſe,
And at her leiſure pat on her claiſe,
Syne to the ſervants bed ſcho gaes,
To ſpeir for the ſilly poor man.

V.

Under-waiſtcoat is by Douglas called the *wylie-coat*, p. 201, v. 40.

" In doubill garment cled, and *wyle-cot*."

As this inner-veſt (ſays Ruddiman) cunningly, or hiddenly, keeps us warm.

VER. 4. *Bent*] Properly a marſhy place, producing the coarſe graſs called *bent*, from its ſmall limber ſtalk eaſily *bent*, ſays Minſhew; but may it not be rather derived from *ben*, a hill, as this coarſe graſs is common on the ſides of hills, and on the riſing ground on the ſea-ſhore, or ſandy hillocks, in Scotland? In Gaelic *ban* ſignifies wild or waſte ground, on which this ſpecies of graſs is generally found.

VER. 6. *Claiſe*] Vide Note to Stanza III. Ver. 7.

VER. 7. *Syne*] Afterwards, then. Douglas writes *ſen*, p. 100, v. 1.

" *Sen* the deceis of my ſorry huſband."

Senſyne, ſince that time, id. p. 44, v. 26.

——" *Senſyne* has ever mair
" Backwart of grekis the hope went."

Teuton. G. *ſyn* and *ſindes*, whence our *ſince*. Alam. *ejnzen*; and *Otfrid*, Lib. 3. cap. 26. *ſindes*.

Joh tharbetin thes *ſindes*,
Their heiminges.

" And

" And were deprived of their country *from that time.*" Ulphila, Luke 17. v. 4. *Sintham.* Ubi confer Jun. Suio-Goth. *naganſinn*, and more ſhortly *nanſin*; *nanſtin*, ſometimes; *hwatſin*, how often; *ſinnam oh ſinnom*, by degrees, gradually. Whence the Lat. *ſenſim*, underſtood by none of their Lexicographers.

As particles in general form a difficult part of language, a philoſophical enquiry into the origin of theſe might highly deſerve the attention of the critic. It is thought that many of them, being *monoſyllables*, will be found to be *radical words*. Such are, Engl. *if*; Scot. *giff*; A. S. *gif, gyf*; Gr. ει, enlarged by compoſition to ειπεε, and ειπε; and many others might be named. To derive *if* from *giff*, as ſome have done, is ridiculous, and ſhews that ſome writers will rather adopt the moſt futile conjectures, than ingeniouſly confeſs their ignorance. The limits we have preſcrib'd ourſelves in theſe notes, do not permit us to enlarge on this at preſent.

VER. 8. *Speir*] Prim. is *pa—ſa*, the mouth. Hence *ſpeech*; Germ. *ſpuren*, to enquire. The learned and ingenious Mr Gebelin, to whom we confeſs ourſelves indebted for the only rational principles of Etymology we have ſeen, in his *Monde Primitive*, tom. 5. p. 790, has ſhewn, that the P, in all the ancient alphabets, figures *the mouth opened*, viewed in profile; and, by neceſſary conſequence, all the actions of that organ, as *ſpeaking*, *eating*, *drinking*, &c. And this poſition he has evinced to demonſtration, by innumerable examples. We confine ourſelves here to what regards the word *ſpeir*. We have already obſerved, that the general meaning relates to *ſpeech*; Lat. *fari*; Fr. *pa-rler*, *ſa-ribole*, vain and idle talking. Afterwards it was uſed in the North for *wiſdom*, *prudence*. Hence Iſl. *ſpakr*, a wiſe man; in Goth. *ſpak*, the ſame; *ſpakum bonda*, a prudent man; Iſl. *ſpakmæle*, the ſayings of the wiſe; Alam. *ſpaker*, and *ſpeke*, wiſdom.

V.

She gaed to the bed whar the beggar lay,
The ſtrae was cauld, he was away;

She

Tatian, cap. 12. *Fol ſpahidu*, full of wiſdom. Iſl. *ſpeja*, to ſpeculate, or conſider. In reſtricting the general meaning, it came to ſignify only, to *divine*, *prophecy*. Iſl. *ſpa*, to prophecy; whence our *ſpae*, to foretell future events. From this the Latins have formed *ſpecio*, *auſpex*, *aruſpex*, and the like. Douglas, p. 101. 50:

" O welaway, of *ſpaimen* and divines
" The blind myndis."——

And p. 80. 26:

—— " The harpie Celeno
" *Spais* unto us an fereful takin of wo."

The *Voluſpa*, containing the theology of the Scandinavians, has its name from thence, and literally ſignifies a poem artfully contrived, *or with much wiſdom*, compounded of *wola*, *wool*, art, and *ſpa*, poem or ſpeech. Hence Iſl. *wolundr*, artificer; and *wolundarhus*, a labyrinth.

STANZA V.

Ver. 2. *Strae*] Engl. *ſtraw*; A. S. *ſtreow*, *ſtrew*; Al. *kiſtreiew*, to ſtraw; Mæſo-Goth. *ſtrawan*; A. S. *ſtreawian*. The chamber *furniſhed* in Mark xiv. 15. is called in Gr. ἐστρωμένον, and by Ulphila *gaſtrawith*. The ancients not only

Scho clapt her hands, cry'd, dulefu-day!
For ſome o' our gier will be gane.

Sume

only filled their beds with ſtraw, but on ſolemn days the floors were covered with it; and we remember to have read, that Queen Elizabeth's ſtate-rooms were ſtrawed with green graſs or hay. It was alſo a part of the holding of ſeveral manors, both in England and Scotland, to furniſh ſtraw for the Royal apartments, when the King made a progreſs. In the Scandinavian writings, the ſtraw uſed at the feſtival of *Yule*, was called *Iulhalm*, vide Ihre in V. So in Olaf's *Trygvas.* Saga, p. 1. p. 204. it is ſaid of Thorleif, *Seeſt han nither utarliga utarſiga i halmin*, He ſat down on the furtheſt part of the ſtraw. Snorro tells us, tom. 1. p. 403. that when Olaf, ſon of Harald, came to ſee his mother, *Tweir karlar, baro halmin i golfid*, Two ſervants brought ſtraw into the apartments; and, in the Hiſtory of Alf, p. 41. one of the Princes in the Court of King Hior, *Their voru i halminum nidur a golfinu*, They ſat on the ground on the ſtraw. It would appear, that this was commonly done in winter; for the ſame reaſon we uſe carpets to keep the feet warm: For it is remarked of Olaf Kyrra, that he had his apartments covered with ſtraw, winter and ſummer; *han let giora ſtragolff um vetur, ſem um ſumur.* The ſame mode was obſerved in France. In a charter of the year 1271 (ap. Cange in *Jonchare*) "Item debet et tenetur dictus Raulinus pro prædictis, Jon-"chare domum D. Epiſcopi quando neceſſe eſt." Vide id. in *Junkus.* Confer Spelm. in *Straſtura.*

VER. 4. *Gier*, or *gear*] Clothes, furniture, riches. To what has been ſaid in the preface of this word, and in the notes to Stan. 4. ver. 5. we have little to add. The prim. is

Sume ran to coffers, and fume to kiſts,
But nought was ſtown that cou'd be miſt;
She

Ge; Gr. γη, the *earth*; ſource of all our riches. Hence uſed by the Scots indiſcriminately, to ſignify every thing we value, goods, tools, apparel, armour. So Douglaſs ſays, *graithed in his gear*, armed at all points. *Gear*, in ſome of our old poets, is uſed for the *membra viri genitalia*. A. S. *gyrian*, to clothe. Cædmon, 23. 7. *gyred wædum*, put on his weeds or garments.

VER. 5. *Kiſts*] Engl. cheſts. The primitive of this is found in the form of the letter *c*, (for which the northern dialects generally uſe the *k*) ſignifying every hollow, like the hollow of the hand; as *cavus*, *cavea*; Gr. κοιλος; *cavity*, *cave*, &c. This obtains in every language, as we ſhall prove at ſome length in our Scoto-Gothic Gloſſary. With reſpect to this word, we formed it from Goth. *kiſta*, a cheſt; whence *kiſtafæ*, precious goods which are kept in kiſts; Iſl. *kiſtu*; Welch *ciſt*, *cyſt*; Ger. *kaſten*; Fr. *caiſſe*; Gr. κιστη; Lat. *ciſta*, the origin of which ſimple word is not to be found in the many Greek and Latin Dictionaries we have. Hence too *ciſterna*, our ciſtern. The etymon of this word by Feſtus is too curious to be omitted; *ciſterna dicta eſt, quod cis ineſt infra terram*. Such are the reveries produced by ignorance of firſt principles. We add further, that the Perſians call a *cheſt*, or *kiſt*, *caſtr*. In the north it ſignifies a priſon where thieves are confined; *teif kiſta*. The Latins uſed a ſimilar phraſe, *In arcam conjici*, vid. Cic. pro Milone, cap. 22. The Iſlanders call a coffin *leikiſtu*, as we alſo do, and the Anglo-Saxons. Luke 7. 14. *Iha cyſte æthran*, He touched the coffin.

VER.

She dancid her lane, cry'd, Praiſe be bleſt!
I have ludg'd a leil poor man.

VI.

VER. 6. *Stown*] Engl. *ſtolen*; Prim. *ſtill*, tacitly, hiddenly; Goth. *ſtilan*; A. S. *ſtelan*; Swed. *ſtiala*, to ſteal; Tueton. *ſtille*, quiet, ſecret. Hence our Scots *ſtowth*, ſtealing, which we find applied to amorous pleaſures, as being ſecret, by Douglaſs, p. 402. 52.

" Hys mery *ſtowth*, and paſtyme lait ziſtrene."

So the Latins, *Veneris furta*. *Stiala* is uſed by the Northerns in the ſame ſenſe as we ſay, to *ſteal away*; ſo *ſtiala ſig bort*; and *komma ſtialandes uppa en*, to come privately upon one. They alſo uſe it to denote *hiding*, concealing, the meaning of the primitive. Hiſt. Alex. M. Apud Ihre, v. 2. 267.

Jordan kan eij gullit ſwa ſtiala.
The earth cannot ſo hide the gold.

Ulphila's *hliſtus* ſignifies a *thief*, from *hliſtan*, to hide. Hence our Scots *to lift*, to ſteal. From the primitive *ſtill* is the Gr. κεκλεψθαι, to hide; and the Lat. *celo*, the *ſt* being often added in the Scythian words; as *ſtraſwa*, for *roſwa*, *ſpoliare*; *ſtræcha*, for *ræcka*, *tendere*, &c. The Iſlandic *ſtiarlare* is a *thief*, a *ſtealer*; and hence the Latin *ſtellio*, *ſtellionatus*, *ſtellatura*, occult fraud, as the ingenious Ihre has juſtly obſerved, and thereby unfolded the true etymon, about which all the Latin Lexicographers were puzzled.

VER. 7. *Praiſe be bleſt*] God be praiſed. This is a common form ſtill in Scotland with ſuch as, from reverence, decline to uſe the ſacred name.

VER.

VI.

Since nathing's awa, as we can learn,
The kirn's to kirn, and milk to earn,

Gac

VER. 8. *Leil*] Loyal, honeſt, truly. Dougl. p. 86. 46.

" The *ceremonies leil*, i. e. holy ceremonies."

And p. 43. 20.

" ——by the faith unfylit, and the *lele* lawte."

STANZA VI.

VER. 1. *Awa*] Engl. *away*. Angl. Sax. *an wæge*, from *wæg*, a way. Dougl. p. 124. 4.

" And the ſelf hour mycht haif tane us *awa*."

VER. 2. *Kirn*] Churn. This is the ſame with the Ger. and Scot. *quern*, a hand-mill for grinding corn, butter being produced by the continued action of turning round. In the A. S. *quearn*, or *cwyrn*; Dan. *handquern*, hand-mill. The prim. is *gur*, *kyr*, any thing circular; Arab. *kur*, a round tower; *ma-kur*, a turban; Hebr. *gur*, to aſſemble; and *ha-gur*, a belt; Iſland. *gyrta*; whence our *girth*, and the verb to *gird*. Hence too Gr. γυρ-ος; Lat. *gyrus*, and *girare*. The Fr. *ceinture*, and our *girdle* are from the ſame root, and the Gaelic *cor*, whence *cord*; Ger. *gurt*, a belt; and *gurten*, to gird about; Welch *gwyr*, bent; Bas. Bret. *gouriſa*, to begird; Baſq. *gur*, around; *girata*, to roll about; *gurcilla*, chariot wheel; *guiroa*, the ſeaſons, *i. e.* the revolutions of the heavens. The Gr. κυρτος, *vaulted*, and κιρκος, *round*, have the ſame origin; alſo ἀγορα, a place of public aſſembly where

the

Gae butt the houſe, laſs, and waken my bairn,
And bid her come quickly ben.

The

the people ſtood round the orators. In Varro we find the ancient Latin *guro*, to make round; and the common words, *circus*, *circulus*, *circum*, *circuitus*, and many more, all deduced from the ſame root. The *gier-falcon* has its name from the circular flight he makes; and the Ger. *kurbis*, a gourd; and the Lat. *cu-cur-bita*, cucumber; Gr. φαρυγος, a quiver. It were eaſy to add ten times this number of words, all taking their origin from *gyr*; but we only further mention *gir*, the Scots name for the *hoop* the boys drive before them with a rod along the ſtreets.

Our pronounciation of this word *kirn*, is more correct than that of the Engliſh; for the Gothic verb is *kernais*, to *churn*; Fenn. *kirnun*; and the churn itſelf is called in Eſthonia *kirnu*, and in Iceland *kernuaſk*. The round Tower of Stockholm is called *Keerna* by the ancient writers, as the learned Ihre informs us (Gloſſ. vol. 2. p. 1057.) to which we only add, that the Gr. κιρναω *miſceo*, has the ſame origin, though it has not been obſerved by Junius, or any other.

VER. 2. *Earn*] To thicken or curdle milk. Ger. *gerinnan*, to coagulate. The root is only found in the Armorick, in which language *go* ſign. fermentation; *goi*, to ferment. Hence the Goth. *gora*, efferveſcere; *drinkat gores*, the ale ferments, or works; Ger. *gærung*, efferveſcence; and the Swed. *gorning*, whence our *earning*, rennet.

VER. 3. *Butt*] From Belg. *buyten*, without; oppoſed to *binnen*, within. Thus Douglas uſes it, p. 123. 40.

"In furious flambe kendlit, and birnand ſchire,
"Spredant fra thak to thak, baith *butt* and ben."

The

The primitive is found in the Goth *.bur-ho*, habitation; Ancient Goth. *bua-bu*, to inhabit; whence *bur*, and Iſl. *byr* and *bycht*, habitation. A. S. *bur*, a chamber; and Ray ſays, that in the North of England it is ſtill pronounced *boor*, and *bor*. Swed. *burtont*, floor of the houſe; *iungfrubur*, apartment where the daughters of the family ſleep; βυρσον, σκηνμα, habitation. From the Goth. *byr*, we form *byre*, a cow-houſe. This primitive is alſo found in the Hebr. *beth*, and Perſ. *bat*, a houſe; Teuton. *bod*, whence the Engl. *abode*; Gael. *bwth*, *bottega*, a ſhop; Fr. *boutigue*. That part of Edinburgh where the merchants have their ſhops, is called *Luckenbooths*, rather *Lockenboths*, from the booths, or ſhops, being locked up at night.

Ver. 3. *Waken*] To a-wake. Prim. *wąk*, *watch*. Hence Ulph. *vakan*, to awaken; *vaknandans*, vigilantes. All the Nothern dialects uſe this word. Goth. and Iſl. *waka*; Ger. *watchten*; Alam. *uuachan*. The Goths ſay alſo *wakna*, to watch; Iſl. *wekia*, *watch*, and Goth. *wabt*, id. Ulphila ſays, *wahtus*; Alam. *uuaht*; B. Lat. *wacta*, cap. 3. an. 813. c. 34. "Si quis wactam aut wardam demiſerit." Vide Cange in *Wactæ*. Hence in our old Scots Laws, to *watch and ward*, duty of citizens to defend their town, and for which they often obtained ſingular privileges from the Crown. *Wactar*, a watchman: It ſignifies alſo to *beware*; *Wacta ſig for en*, to be upon one's guard. From this, too, come the Lat. *vigilo*, *vigilium*; the Fr. *guetter*, and *garder*, our *guard*. The waiting a dead body before interment, is called in Sued. *wahſtuga*. Hence our phraſe *to wake a corpſe*, and *leikwake*, compounded of the two words Goth. *leik*, a dead body, and *wakna*, to watch.

Bairn] Child. Prim. Gael. *bar*; A. S. *bearn*; Alam. *barn*. Hence comes Gaelic *beirn*, and Goth. *baera*, both ſignifying *to bear*. We find our primitive in the Hebr. *Bar*, Creator,

The ſervant gaed quhar the dochter lay,
The ſheits war cauld, ſcho was away,

And

Creator, and *Bara*, creare. In the fragment of Sanchoniathon, *Beruth*, or *Berut*, is called the ſpouſe of *El-ion*, or the Moſt High, becauſe God alone creates; and hence allegorically *Creation* is called the *ſpouſe of God*. In the Syriac, *bar* ſignifies a ſon. We ſay *bairn-team*, brood of children, from the Saxon *team*, progeny; hence a *teeming-woman*. In our old poets, *bairn* is often uſed to ſignify a full-grown man. So Douglas, p. 244. 33.

"Cum furth quhat e'er thou be, *berne bald*."

And elſewhere:

——"And that awfull *berne*,
"Berying ſchaftis fedderit with plumes of the erne."

The ſame author uſes *barnage* for an army, or troop of warriors; but Mr Ruddiman was far miſtaken in deriving it from the Lat. *baro*. We find the ancient Engliſh poets uſed *child* in the ſame ſenſe. See the ballad of the *Child of Elle*, in Percy's Collection, vol. 1. page 107.

"And yonder lives the *childe* of Elle,
"A young and comely knight."

Vide ibid. p. 44. where two knights are called *children*.

VER. 4. *Ben*] The oppoſite of *butt*, in the former verſe, ſignifying the inner-part of the houſe. From the Dutch *binnen*, within, oppoſed to *buyten*, without; A. S. *buta* and *binnen*, butt and ben.

VER. 5. *Gaed*] Vide Note to Stanza I. Ver. 6.

And faſt to her gudewife 'gan ſay,
Scho's aff wi' the Gaberlunzie-man.

VII.

O fy gar ride, and fy gar rin,
And haſte ye find theſe traiters agen:

For

Dochter] Engl. *daughter;* Ulph. *dauhtar.* We here obſerve how cloſely our ſpelling agrees with the Anglo-Saxon, in which it is wrote *dohter, dohtor,* and *dohtur;* Alam. *dohtor, dohter,* and *thohter;* Belg. *dochter.* The Gr. Θυγατηρ has a manifeſt affinity to all theſe.

Ver. 6. *Cauld*] Another inſtance of our care in following the original orthography. Ulphila writes, *calds;* A S. *ceald;* Iſl. *kaldur* and *kulde;* Alam. *kalt;* Dan. *kuld;* all ſignifying *cold.*

Ver. 7. *Faſt*] Quick or ſwift. Prim. Welch *fleſt*, agile, haſty. This is a quite different word from the Engliſh *faſt*, fixed or ſtable, which comes from the Mæſo-Gothic *faſtan*, to keep or hold faſt.

'*Gan*] For *gan, began;* and thus Douglas elſewhere uſes it, as well as our more ancient poets.

Ver. 8. *Aff*] Off; but all the other Northern dialects write this word with an *a.* Ulph. *af;* Dan. *aff;* Belg. *af.* The Lat. *ab*, and the Gr. απ', are quite ſimilar, eſpecially when we obſerve that the Greek word, before another beginning with an aſpirate, is written αφ.

STANZA VII.

Ver. 1. *Fy*] Fy upon. Prim. Welch *fy*, and *hei*, whence *hiadd*, abominable; Iſl. *fue*, rottenneſs; Belg. *foey;* hence

hence the Lat. *vah*, Ital. *vah*, Fr. *fi*. The Gr. φευ is by the Grammarians called φωνη χλευασικη, Vox ejus qui ſe indigna pati conqueritur. In old Engliſh this particle always denotes *averſion*. Chaucer, La. Prol. v. 80.

" Of ſuch curſed ſtories I ſay *fie*."

And N. P. T. v. 73.

" *Fie* ſtinking ſwine! *fie* foul mote the befall."

From hence the Scots formed *Fyle*, to foul; and the Engl. *Defile*. We alſo ſay *Fych*, on feeling a bad ſmell, or ſeeing any dirty object, from the Celt. *cach*, *kakoa*, and *caffo*, ſtinking. Hence our *kakie*, ventrem exonerare. From this origin, too, comes the old French appellation *cagots*, *cacous*, *cakets*, given to lepers, who being conſidered as abominable, were ſhut out from all ſociety in the middle ages. Theſe miſerable wretches were found in great numbers about the 12th and 14th centuries, ſpread over Gaſcony, Bearn, and the two Navarres, on both ſides the Pyrenean mountains. Theſe were not allowed to traffick with their fellow citizens; had a ſeparate door to enter into the churches, and a holy water-font, which they only uſed; were forbid the uſe of arms; nay, ſuch was the univerſal horror of mankind againſt them, that the States of Berne, anno 1460, applied for an order to prohibit their walking the ſtreets bare-footed, leſt others might catch the infection, and to oblige them to wear on their garments the figure of a gooſe's foot, which, it would appear, they had neglected to do for many years paſt. In the ancient *For. de Navarre*, compiled about the year 1074, we ſee them called *Gaffos* and *Cakets* at Bourdeaux. We find, among the Laws of the Dukes of Brittany, anno 1474 and 1475, orders given, that

none of the *Cacoſi-caquets*, or *Cacos*, ſhould appear without a bit of red cloth ſewed on the outer-garment. They were forbid even to cultivate any land but their gardens, and were confined to the ſingle trade of carpenters. Bullet (*Diction. Celt.*) gives the following account of the riſe of the public hatred againſt theſe poor people: "Cacous (ſays he) Nom que les Bas Brettons donnent par injure aux Cordiers et aux Tonneliers, contre leſquelles le menu peuple eſt ſi prevenu, qu'ils ont beſoign de l'autorité du Parlement de Bretagne pour avoir le ſepulture, et la liberté de faire les fonctions du Chriſtianiſme avec les autres, parce qu'ils ſont crus ſans raiſon, deſcendre des Juifs diſperſés apres la ruine de Jeruſalem, et qu'ils paſſent pour lepreux de race.—Les *Cacous* ſont nommés *cacqueux* dans un arret du Parlement du Bretagne." Here we have a people, living in the moſt deplorable ſtate of ſlavery, from age to age, like the Gibeonites ſubjected to the Jews, and treated in the ſame manner as the Gauls were, after being conquered by the ancient *Franks* of Germany; the very name they went by, implying the moſt rooted averſion, though nobody ever gave any account of the reaſon of this appellation; for the frivolous diſſertations of *Marca* and *Venuti* leave us quite in the dark as to this, as well as to the cauſes of this extraordinary hatred againſt a devoted race from age to age. We therefore adopt the account of it given by the learned and moſt ingenious *Gebelin*, (Monde Primitif, tôm. 5. p. 247) that they were the ſcattered remains of the original inhabitants of Gaſcony and Lower Brittany, who, being conquered by thoſe now called *Bretons*, and the Cantabri, who invaded Brittany and Berne, were reduced to this miſerable ſtate by their Lords, in order to leave them no means of revolt, and to render them uſeful as ſlaves. Du Cange informs us, that the celebrated Hevin firſt obtained, from the Parliament of Rennes, a repeal of thoſe cruel and ridiculous conſtitutions

conſtitutions againſt the *Cacous*. But the word *Cagot* ſtill remains a term of reproach, and now ſignifies a *hypocrite*. Had we leiſure, it would be amuſing to compare the miſerable ſtate of the poor *Cagots*, with that infamy which is entailed, in Hindoſtan, on the caſt or tribe of the *Sooders*. But we have already made this note too long; and all the apology we can offer is, that we flatter ourſelves the reader will be glad to find here an account of a ſet of men, whoſe very name is little, if at all, known in this Iſland, and againſt whom far more intolerable ſeverities were exerciſed, than by our anceſtors againſt the lepers, who abounded both in England and Scotland during the middle ages.

Gar] Force one to act, to conſtrain. Prim. Celtic *gor*, *gar*, force, ſtrength, elevation, abundance; vide Dict. Celt. de Bullet in *Gorchaled*, and *Gor*. Hence Breton. *gor*, tumour, elevation; Gaelic *gorm*, nobleman, grandee. In the language of Stiria and Carniola, mountain; *gora*, in Sclavon. id. Polon. *gora-hegy*, a cape or promontory; Lapland, and Finland, *kor-kin*, high; Hebr. *gor*, to heap up; Arab. *ghurur*, pride, ambition; whence Gr. γαυρος, proud, elated; Old French *gaur*, id. Celt. *gorain*, to cry out with vehemence, which greatly illuſtrates the primitive ſignification of our *gar*; Welſh, *gorchſygiad*, to force or conſtrain; Suio-Goth. *gora*, antiq. *gara*, facere; vide Ihre in *gora*, where this elegant etymologiſt has obſerved the agreement betwixt this word and our *gar*. Adde Lye addit. Etymol. Junii; but none of theſe writers have gone back to the Primitive Celtic; Aremor. *gra*, facere. From this root, too, comes the Latin *gero*, applied ſometimes to war, *gerere bellum*; vide Livy, l. 39. c. 54. Iſl. *giora*, to act; Alam. *garen*, *garuuen*. The reader may turn to our Introduction, where he will find ſome other obſervations on this word, to which we only add, that *carve* comes from this root.

VER.

For ſcho's be burnt, and hee's be ſlean,
The weirifou' Gaberlunzie-man.
Some rade upo' horſe, ſome ran a-fit,
The wife was wude, and out o' her wit;

Scho

VER. 3. *Scho's—Hee's*] She ſhall—He ſhall; a contraction frequently in the mouths of our country people.

VER. 4. *Weirifou*] *Fou* for *full*, it being cuſtomary in Scots to change the *l* into *w*, as *roll*, *row*; *ſcroll*, *ſcrow*; *tolbooth*, *toubooth*; *pol*, *pow*, &c. Ruddiman. From *fou*, we form *fouth*, plenty, abundance. So Douglaſs, p. 4. v. 6.

"That of thy copious fouth or plentitude."

Thus from *deep*, *depth*; *rew*, *reuth*, &c. This is alſo remarked by Mr Ruddiman, Gloſſ.

VER. 6. *Wude*] Mad. Ger. *wuth*, rage; A. S. *wod*, mad; Teut. *uueuten*, to be mad; A. S. *wedan*, id. Whence perhaps the Scandinavians called their Mars *Woden*. Doug. p. 16. 29.

"The ſtorm up bullerit ſand, as it war *wod*."

And p. 423, 16.

"Wod wroith he worthis for diſdene."

Dutch *woed*, fury; Ulphila, Mark v. 18. *wods*, poſſeſſed with a Devil; A. S. *wod*, mad; Iſl. *æde*, furor; Alam. *unatage*, furious. From this root the Gr. ὄυταν, vulnerare, pugnare; and ὀιδαινειν, to ſwell with anger.

VER.

Scho cou'd na gang, nor yet cou'd ſcho ſit,
But ay ſcho curs't and ſcho bann'd.

VIII.

Mein tym far hind out o'wr the lee,
Fu' ſnug in a glen whar nane cou'd ſee,

Thir

VER. 7. *Gang*] Mæſo Goth. *gagga*, pronounced *ganga*; as in the Greek when two *gammas* follow each other. Vide ad Stan. I. v. 6.

VER. 8. *Ban*] To curſe. Goth. *banna*, ſign. ſimply to forbid; *forbanna*, Divis devovere. The primitive Celt. *ban*, a *tie*; whence our *bond* and *band*. Hence marriage *banns*. The Iſl. *forbanna*, ſign. to excommunicate or put out of ſociety. Hence our *ban-iſh*, and the Ital. *bandito*, our *banditti*; *a-ban-don*, to give up our claim to any thing, to looſen our tie to it. The bond by which the king's vaſſals are obliged to follow their ſovereign to the field, is, in France, called the *ban*, and *arriere ban*. Thus to *bann* one, literally ſign. to put him *under the bond of a curſe*. Hence Gael. *bana*, tied; Fr. *bande*, *bander*, our *band* or *company*, perſons linked together by one common tie, or bond; *bandage*, to *bend*; Fr. *ruban*, whence *ribbon*, literally, a fillet of a red colour. Hence, too, in the French, the barbarous *droit d'aubaine*, by which the lord of the ſoil inherited all that a ſtranger died poſſeſſed of in his territory. We find, in the Bar. Lat. *albani*, and *aubani*, a ſtranger; concerning which word many idle conjectures have been publiſhed, as derived from *advena*, and *Albanus*, a Scotſman. But it is compoſed of *al*, another, and *ban*, juriſdiction, literally a perſon living under *other laws*.

laws. The Iſl. *bann*, to curſe, is ſtill uſed in the north of England.

STANZA VIII.

VER 1. *Hind*] This is the primitive of *behind*, *hindermoſt*; Scot. *hindmoſt*; and is found in all the ancient dialects of the north; Ulphila, *hindar*, *hindana*, back, after; *hindumiſts*, hindermoſt; A. S. *hindan*, behind. Hence comes the verb to *hinder*, to impede; Dan. *hindre*, *forhindra*; Belg. *hinderen*, *verhinderen*. From this root comes the A. S. *hinderling*, properly one who comes far behind his anceſtors, *familiæ ſuæ opprobrium*. In Ll. Edw. Conſeſſ. c. 35. Occidentales Saxonici habent in proverbio ſummi deſpectus, *hinderling*; i. e. omni honeſtate dejecta et recedens imago; the ſcandal of his family.

VER. 2. *Snug*] The primitive of ſeveral northern words, all ſignifying *hiding*, *concealment*; Dan. *ſniger*, ſubterfugio; *ſnican*, to crawl about hiddenly; whence Engl. *ſneak*, a ſneaking fellow. Lye was miſtaken in deriving it from Iſl. *ſnoggur*, celer. The Gael. *ſnaighim*, is the ſame with the Saxon *ſnican*; Dan. *ſnige ſig aff veyen*, to ſneak away. The Scots *ſnod*, neat, trim, may come alſo from this ſource, as it is evidently the ſame with the Gothic, *ſnug*, ſhort and neat; *en ſnug piga*, a neat girl; Iſl. *ſnylld*, elegance. Ray ſays, that in the north of England, they pronounce it *ſnog*; *ſnogly geard*, handſomely dreſſed.

Glen] Old Engliſh *glin*, or *glyn*; Gael. *gleann*. It denotes a large, level tract of ground, bounded on each ſide by ridges of ſloping mountains. Hence we have in Scotland *Strathmore*, *Strathſpey*, *Strathern*. There is this difference between the Saxon *Dale*, and the Gaelic *Strath*. The former denotes a narrow valley, bounded on each ſide by a ridge

Thir twa, wi' kindly ſport and glee,
Cut frae a new cheeſe a whang.

The

ridge of ſteep mountains, commonly with a river running through the middle; the latter anſwers the above deſcription, which needs not to be repeated.

VER. 3. *Twa*] Ulphila *twai*; A. S. *twa*; Welſh *dau*, *dwy*; Gael. *do*; Swed. *twa*; Iſl. *tueir*. Hence the Gr. *δυω*, and *twain*; our Scot. *twin*, literally ſign. to ſplit into two parts, to ſeparate. It is alſo uſed by Chaucer in this ſenſe, R. R. 5077.

"Trowe nat that I woll hem twinne."

And Troil, 4. 1197.

"There ſhall no deth me fro' my ladie twinne."

From this root, too, is formed *twine*, thread, *i. e.* to double it; A. S. *twinen*; vide Exod. c. 39. 29. Sued. *twynna*; Dan. *tuinder*, to ſpin; *tuinde trade*, twined thread; Belg. *tweyn draed*. In Teutoniſta, *twern yarn*, *duinum tuinum*; A. S. *twinne*, to twine.

Glee] Mirth, gladneſs; Iſl. *gled*, *gladde*, I have made *glad*; *mig gladur*, it is a pleaſure to me; Sax. *gled*, and our *glad*. With Chaucer *glee* denotes a concert of vocal and inſtrumental muſic. Sir Top. R. v. 126.

"His merie men commanded he
"To maken him both game and glee."

Fa. Lib. 3. 161.

"There ſaw I ſitt in other ſees,
"Playing on other ſundrie glees."

The A. S. Verſion of Paſtor. 26. 2. *David defeng his hearkan, and geſtilde his wodthraga mid tham gligge.* David took his harp, and ſtilled his madneſs with muſic. *Gligman*, mimus, ſcurra; *Gligmon*, id. Junius rightly conjectures, that *glig* was firſt uſed to denote inſtruments inflated by the breath, though afterwards indiſcriminately applied to every muſical ſound. This is confirmed by the Iſlandic *gliggur*, flatus, breath. A certain ſpecies of *catch* is ſtill called a *glee*. A. S. *gle*, joy, and without the *g* the Goth. *lek*, to laugh; we ſay *gaaff*, to laugh loudly, and with the open mouth. From the idea of joy, *gle* and *gla* came to ſignify every thing bright, ſplendid. Hence a multitude of words, Iſl. *glaumur*, joy; whence our old Scots *glamur*, often employed to ſignify *incantations*, becauſe, by ſuch arts, the mind was thought to be greatly moved, and to look on things indifferent as of great conſequence. Goth. *glans*, and Alam. *klanz*, ſplendour; whence our *glance*, from *gla*, light; *gloa*, to ſhine. From this laſt the Eng. *glow*, *glow-worm*; A. S. *glowan*, to glow; Swed. *glod*; Gael. *glo*; A. S. *gled*; Ger. *glut*; all ſignifying a *live coal*. Iſl. *glia*; Friſl. *glian*, to ſhine; Sax. *gleij*, ſplendidus; and hence the Gr. αιγλη, ſplendour; which none of our Lexicographers have been able to explain. Hence, too, Engl. *glitter*, by Ulphila written *glitmunjan*; Iſl. *glitta*; Ger. *gleiſſen*; Swed. *gliſtra*, *gniſta*; Sax. *glinſtern*, and the Gr. αγλαιζεσθαι; Iſl. *gliſt*, and *glaſt*, nitidus. So Snorro, v. 1. *Glaſt med gulli, och ſilfri*, ſhining with gold and ſilver. Gr. γελειν, ſplendere; and Heſychius explains γελας, αυγην ἡλιυ, a ſun-beam; αγλαος, ſplendidus; γλαυσσω, ſplendeo; γλαυκος, γλαυρος, ſplendidus; Goth. *glaſſa*, and our *glaze*; Iſl. *glas*, our *glaſs*. We call the ſlipperymucus, growing on ſtones in the river, *glitt*; and *glatt* in Gothic is nitidus, lævis. Hence Engl. *gloſſ*; Goth. *gles*, Succinum. Vide Tacit. Mor. Ger. cap. 45. Plin. H. N. lib. 26. c. 3.

From

From the ſame root are derived Goth. *glimra*, *glindra*, to ſhine, whence our *glimmer* and *glimpſe*; Engl. *gleam*, a ray of light; Iſl. *glimbr*, ſplendour. Taking away the *g*, we have the Gr. λαπτω, to ſhine; Iſl. *liome*, light; Ulphila, *lauhmon*, lightning. And with the *g*, Swed. *glo*, to ſee; Gr. γλαυσσω; Sax. *gloren*, ſplendere; hence Scot. *glowr*, to look intently at any object. So in the old Ballad:

"I canna get leave
"To luke to my luve,
"My minny's aye *gloʒring* owr me."

Iſl. *gloggr*, and Goth *glau*, ſharp-ſighted; Gr. γληνη, pupil of the eye; Fr. *glaire*, the clear or white of the egg; Iſl. *glæ*, the ſhining of the ocean in a calm. Hence Gr. γαληνη, ſerenitas; γαληνοω, ſereno; γληνεα, res nitidæ, prætioſæ; γληνος, a ſtar; Swed. *gran*, ſhining; whence the *Apollo Gryneus*, literally the *Splendid Sun*. We are much deceived if the many coincidences we have here thrown together, (and to which more might eaſily be added) do not prove very ſtrongly, a primitive and univerſal language. We have not room to alledge the many examples the Eaſtern dialects furniſh to us;—theſe we reſerve for a larger work. Mean while, the reader may look at Ihre, Lex. voce *Gloa* and *Glo*.

Ver. 4. *Frae*] Engl. *from*. But we have kept the true orthography. Swed. *fram*, prorſum, adverbium motus de loco poſteriori in anteriorem. The *pro* of the Latins is from this root, and has the ſame meaning in *prorſum*, *procedere*, *prodire*, *profferre*; and the Swedes ſay *ga fram*, *giſwa fram*; Ulphila, *iddja fram*, proceſſit; Luke xix. 28. *framis leitl*, a little further. So, too, in the compounds, *fram-wigis*, ſemper; and Luke i. 18. *fram-aldrozi*, ſtricken in years; Alam. *frampringan*, producere. Tatian, cap. 73.

v. 1. *franor*, further. We find in Wilking. Saga, p. 3. *Hugprydiac ſpæki, oc framwiſi*, a genius wiſe and prudent; from *fram* and *wis*, wiſdom; and hence *framvis*, a diviner, conjurer; Iſl. *framygdur*, a wiſe man; Goth. *framſus*, a petulant fellow, ever putting himſelf forward; whence Engl. *frumpiſh*. To return to the Scots word *frae*, as correſponding to the Goth. *fram*, from. Chron. Ryth. p. 444.

"Huar monde *fram* androm fly."
Qui ab altero ſeceſſit, aufugit.

Framgangu, going from, departure; Swed. *fran*. From *fram* the ingenious and learned Ihre derives *framea*, a dart uſed by the ancient Germans, mentioned by Tacitus, M. G. cap. 6. Haſtas, vel ipſorum vocabulo, *frameas* gerunt; from *fram* and *frumen*, mittere, jaculari. Hence, in Ulphila, we find, Joh. x. 5. *Framthjana ni lajsjand*, a ſtranger will they not follow. Alam. *framider*; Ger. *fremd*, a ſtranger; and Scot. *fremdman*, one come from far.

Douglas writes this word ſometimes *fra* and *fray*.

Whang] Prim. *tan*, a binding or cord. Hence every thing of a long narrow ſhape. *Whang*, a ſlice of cheeſe, cut in a long narrow form. Ulphila, *twang*; Iſl. *tange*, *vinculum*; Swed. *tang*, a ſtrap hanging at the handle of a knife. They alſo call an iſthmus *tang*, and we ſay a *tongue of land*. Iſl. *thuing*, a band; A. S. *twang*, whence our *whang*.

The primitive *tan* is found in all the Scythian dialects, and thoſe derived from them. Swed. *tan*, nerve. Leg, Goth. cap. 22. *Thau en ſundr er than hels edanacca*; Si abſciſſus fuerit nervus colli. Welch *tant*, chorda; Ger. id. Alam. *than*, a leather ſtrap; A. S. *tan*, vinien, virgultum; and hence *tanklyta*, ſortilegus. Swed. *tanor*, filaments in fleſh. The Gr. τεῖνω, is formed from *tan*, ſign. a nerve.—Odyſſ. 3.

"— τέλεκυς

The prieving was good, it pleas'd them baith,
To lo'e her for ay, he gae her his aith,

Quo'

" — πελεκυς διεκοψε τενοντας,
" Αυχενιυς.——

Securis abſcidit nervos cervicis. The Iſlanders call the nets for catching birds *thaner*; and hence Latin *tenus*, *tenoris*, in Nonius; and Plaut. Bacchid. v. v. 6.

" Pendebit hodie pulcre; ita intendi *tenus*."

It is needleſs to obſerve that our *tendon* is derived from the ſame ſource. The Goths call the ſwaddling bands of children *tanom*; Chron. Rythm. p. 561. *Barn then ſom an i tanom lag*, Children that lay yet in their ſwaddling bands. The Greeks called them τενια, τενιδια. Vide Jun. Gloſs. Ulph. p. 330.

Ver. 5. *Prieving*] The proof, the firſt taſte of any thing. Primitive is *por*, *pro*; Celt. *por*, what is *before*; as *por* ſignifies alſo *face*. Hence *porro*, *probo*, *probation*; Fr. *preuve*, *eprouver*, the *prow* of a ſhip; Gr. πρωτος; Lat. *primus*, *prior*, *princeps*, and a vaſt number of other words. At preſent we confine ourſelves to the northern dialects, where we find, in the Celtic, *prid*; whence our *price*, or value of any thing; Ger. *preis*; Lat. *pretium*; Italian *apprezzare*; Goth. *pris*, id. and metaphorically, glory, honour, high eſteem; whence Engl. *praiſe*. The truly learned and elegant Ihre obſerves, that, in the old Swio-Gothic, they uſed *priſhet* in the ſame ſenſe. In Chron. Ryth. p. 442.

" *Och innan ſtrid ſtor priſhet was.*"
In war he was greatly prized.

With

Quo' ſhe, to leave thee I will be laith,
My winſom Gaberlunzie-man.

IX.

With them *priſa*, ſign. *to prize, apprize*; and theſe words clearly indicate their northern origin. Hence, too, Fr. *priſer*, *mepriſer*; *winna priſet*, to win the prize. In our dialect *priſ, prieve*, is proof, or trial, as here; and in Douglaſs, p. 309. 49.

" Thus rude examplis may we gif,
" Thocht God be his awin Creauture to *prieve*."

We alſo uſe the verb, to *prie*, to taſte.

VER. 5. *Baith*] Engl. both, by a faulty pronunciation; for the primitive is found in Ulphila's, *ba, bai*, i. e. *baith*, not *both*. So Luke 5. v. 7. *Ba tho ſkipa gafullidedun*, they filled both the ſhips; and Luke 6. v. 39. *Bai in dalga driuſand*, both will fall into the ditch. A. S. *ba, butu*; Alam. *bedu, beidu*; Iſl. *bathur*. It is diverting to ſee Junius gravely ſuppoſing that our word comes from Gr. αμφω, as if our anceſtors could not reckon *two*, till the Greeks taught them. The ſavages of Kamſchatka do more than this; for they follow the number of their fingers and toes up to twenty, and having got thus far, they ſtop, and cry, Where ſhall I find more? See the account of this country, publiſhed at Peterſburg, and tranſlated by Grieve. p. 178. We juſt add, that the ſame obſervation may be applied to the words, *aith, oath, laith, loth*, which occur in the verſes immediately following, and which have been equally vitiated by our ſouthern neighbours, as this word *baith*.

VER. 7. *Laith*] Loth. But ours is the true pronounciation, as derived from Al. *leid, luad*; Alam. *lath*; Belg. *leyd*,

leyd, odious, ugly, troubleſome; Old Daniſh, *tha the læwas and lædedon iuch*, who hate and perſecute you. The primitive of all theſe is found in the Celt. *lad*, *loc*, to cut, pain, or wound; Baſg. *laceria*, misfortune. We cannot deny ourſelves the pleaſure of following this original through ſome of its many deſcendants; hence come Gr. λαϛειν; Fr. *lacerer*; Lat. *lacerare*, our *lacerate*; Fr. *loqueté*, cut out in ſlices; whence our *lock* of hair, or wool; Celt. *laza*, to kill; and hence *lay*, a poem on any tragical ſubject; ſo Dougl. 321. v. 5.

"The dowy tones, and layes lamentabil."

Ital. *lai*, and our *lament*, the true Scots appellation of Elegiac ſongs; A. S. *ley*, id. which neither Menage, nor even Skinner underſtood; Ger. *lied*, a ſong, but properly a melancholy ditty; as the B. L. *leudus* alſo ſignifies; Fortunat. Epiſt. ad Gregor. Turon. ad Lib. 1. Poemat. Sola ſœpe bombicans barbaros *leudos* harpa relidebat. Id. Lib. 7. Poem 8.

"Nos tibi verſiculos, dent barbara carmina *leudos*."

Hence, too, Lat. *leſſus*, and the Baſ. Bret. *lais*, a melancholy ſound or cry; *e-legia*, *e-legy*, *leſion*; and the Fr. *leze majeſtee*, high treaſon. We could eaſily bring many more proofs of the truth of our account of the term *elegy*, as that paſſage of Proclus, in Chreſt. ap. Phot. Bibl. Το γαρδηνος, ἔλεγιαν ἔλεγκν οἱ παλαιοι, veteres luctum vocarunt ἔλεγον. Ovid gives us the ſame idea, Ded. de Lib. 3. Eleg. 1.

"Flebilis indignos elegia ſolve capillos,
"Heu nimis ex vero nunc tibi nomen ineſt."

Voſſius (in Elegia) has quoted theſe paſſages, but gives no Etymology, as indeed the root is loſt both in the Greek and Roman languages. But we muſt ſtop, after obſerving that the Fr.

IX.

O kend my minny I war wi' you,
Ill-fardly wad ſhe crook her mou',

Sic

Fr. words *laid*, (which of old ſignified, offence, injury, and now *ugline/s*,) *laideur*, *laidron*, and the Gr. λοιδορεω, to defame, are all of this family.

VER. 8. *Winſom*] We have have already ſhewn the meaning and origin of this word, in the note on Stanza II. ver. 6. In the old ballads we find it often uſed; ſo in the old ſong of Gilderoy, (Percy, vol. I. p. 324, 325.) My *winſom* Gilderoy; Ger. *minneſam*, from *minne*, love, which we have already explained; Alam. *wino*, a friend; A. S. *vine*, beloved.

STANZA IX.

VER. 1. *Kend*] The primitive *kan-enen*, ſignifies art, knowledge, dexterity. Hebr. *gwanen*, an inchanter, and the verb *gwenen*, to divine; Gr. κουεειν; Gaelic *kann*, I know; *kunna*, *kenning*, knowledge; *kennimen*, knowing, learned men, prieſts; Ulphila, *kunnan*, Mark 4. v. 11. *Iſwis attiban iſt, kunnan runa thiud angardjos Goths*,—To you it is given to know the myſtery of the Kingdom of God. Iſl. *kunna*; Alam. *kennen*, *chennen*; from *kunna*, the Engliſh *cunning*; in ſea-phraſe, to *cunn a ſhip*, is to direct her courſe; in Fr. *maitre gonin*, a ſharper. See the poor efforts of Menage to explain this word. Heſych. κουνειν, ϛυνιεναι, επιϛασθαι, to underſtand. We ſay here *kenſpeckled*, eaſy to be known by particular marks. The Goths uſe a ſimilar phraſe, *Keneſpak*, *qui alios facile agnoſcit*; Ihre in *kenn*.

VER. 2. *Ill-fardly*] Ill-favouredly, in an ugly manner. In Engl. well-favoured, handſome, well-looking; and thus

on

our tranſlators of the Bible uſe it, Gen. xli. v. 3. 4. Primitive is *fa*, to eat, to feed on good things, as deſcended from the family of *fa*, denoting every action belonging to the mouth, as eating, ſpeaking, &c. So the Latin *fari*, whence Fr. *faribole*, idle tale, and the like. From *fa* comes Latin *favus*, honey-comb; *favere alicui*, to favour one; our *favourite*, *favour*; Fr. *favoriſer*, *fauteur*, and the Latin *fautor*. The common word *infant*, Latin *infans*, comes not from *in* and *fari*, one who cannot ſpeak, as our herd of Lexicographers ſay, but from *fa*, to nouriſh, to feed, whence *fari* itſelf is derived, which being a diſſyllable, can never be a primitive, thoſe (as we have elſewhere obſerved) being all *monoſyllables*, in every language. From this root, too, we have *fawn*, a young deer. N. B. The animals do not ſpeak, therefore it is impoſſible that *fawn* can come from Latin *fari*: but we muſt ſtop here, leſt we offend thoſe who hold, that the *Ourang-outans*, a ſpecies of the monkey, belong to the human race; and that, though they have paſſed above ſix thouſand years without framing a language, it is ſtill *very rationally expected*, that they will yet form one, (vide Origin and Prog. of Lang. vol. I. p. 189. 272). Whenever we are happy enough to poſſeſs a Dictionary, collected by ſome learned Ouran-outang, and a Grammar of this new ſpeech, we nothing doubt, but we ſhall diſcover many primitives of language yet unknown. But this by the bye.

We find *favour*, in the Welch, *fleafor*, *flawr*, and in the Greek, φαω, φημι; and in what Feſtus writes, *faventia*, bonam ominationem ſignificat; *favere*, enim, eſt *bona fari*. Hence the ſolemn form, *Favete linguis*. Voſſius has ſaid much, to no purpoſe, about this, in *Favere*; but he had no principles. We ſee new proofs of the truth of our Etymology in the *hinnuleus* of the Latins, and the Gr. ινυος, ſig. παιδος, a *boy* or *young one*. Vide Salmaſ. Plin. Exercit. p. 106. and

Spelman, in *Fenatio* and *Foineſium*. Lye mentions *fauntekin* as an old Engliſh word, ſignifying an infant or little boy, which he rightly derives from the Iſlandic *fante*, a young man; whence the Italian *fante*, a page or ſervant, and the French *fantaſſin*, a ſoldier who ſerves on foot, and of thoſe whom we call *in-fantry*.

VER. 2. *Crook*] Prim. Celt. *Crok*, ſignifies every thing that takes hold; and as nothing can take hold but what deviates from the ſtreight line, this word has formed a very numerous family: Goth. *krok;* the Gael. *krock*, *kruick*, an earthen pot or vaſe; Goth. *kruka*, id. We in Scotland call the iron on which the kettle hangs a *crook*. Shepherd's *crook*, from its bent form; and, for the ſame reaſon, *crotchet* in muſic ſignifies a note, with a tail turned up. Hence, too, come the French *crotcheteur eſcroi*, a thief who ſeizes every thing he can lay hands on; *croſſe*, the ſheep-hook, with which biſhops are inveſted; *acrocher*, to ſeize or lay hold of. Gebelin obſerves, with his uſual acuteneſs, that the French peaſants who revolted in 1598, were called *Les Croquans*, becauſe they plundered and carried off every thing wherever they came.

Mou'] Mouth. Prim. *muth*, *mun*; whence Ulphila has *munths*, the mouth; Celt. *mu*, id. alſo the lips. Hence Fr. *mot*, what is ſpoken with the lips; *motet*, Baſq. *motaſa*, ſound of the voice; Gr. μυθος, and *mythology*; *murmur*, i. e. mu-mu, ſmall ſound made by the mouth. Our old word *mump* comes from the ſame origin; alſo *mant*, to ſtammer. From the ancient Celtic and Welch *mant*, ſignifying the jaw-bone, comes the Latin *mandibula*, and the ancient *munio*, *munito*, to eat; Feſt. *munitio*, *mortificatio*, ciborum; alſo *mando*, *manduco*; the Fr. *manger;* Ital. *mangiere;* Gr. μυζω, loqui. Ihre informs us, that the mouths of rivers are called *Mynne-a-mynne*, and Iſl. *munne*, from *mun*, the mouth. They ſay alſo, the *mouth* and *lips* of

a

Sic a pure man ſhe'd nevir trow,
After the Gaberlunzie-man.

My

a wound, as we do: Ll. Scaniæ, p. 22. *Far man ſar gonum lar, allar lag, allar arm, ſwa at that havir twa munna,* If any man's thigh, leg, or arm, be ſo wounded as that the ſore ſhall have two mouths. In the ſame ſenſe the French uſe *balafre,* a great wound, which Dutchat rightly derives from the old French *balevre,* bilabrum: Ce qu'on appelle *balafre,* eſt proprement uue grande playe, qui fait une eſpece de *bouche,* et par conſequent *deux levres.* The Gothic *munhaſteis,* a ſet form of words, and uſed in their ancient Juriſprudence. Vide Ihre, Lex. in voce, vol. II. p. 207.

We have in this word a clear example of the method the firſt men took to expreſs oppoſite ideas, without multiplying the primitive words. *Muth* firſt denoted the mouth and ſpeech. They formed the negative by uſing the ſame word in the oppoſite ſignification, and thus *muth* came to ſignify a *dumb perſon;* Gr. μυδος; Lat. *mutus,* whence our *mute;* The Hebrew *muth,* a dead man, one who ſpeaks not. In another work we have collected many examples of this kind, which we have no room for here. Such is the word *alt,* high; whence the Lat. *altus,* ſignifying *high,* and alſo *deep.*

Ver. 3. *Trow*] The verb, *to believe*; Belg. *truen,* id. Douglas uſes *trueles,* for faithleſs. Prim. Goth. *troſt,* truſt, fidelity. Hence, metaphorically, a *bold man,* on whom we may well rely. So Chron. Ryth. p. 311.

"*Thet var en godn troſt man.*"
He was a good and truſty man.

Iſl. *trauſtor,* Alam. *gidroſt,* Engl. *truſty.* Otfrid, l. 5. cap. 23.

My dear, quod he, zere zet o'wr zoung,
An' hae na learn'd the beggar's tongue,

To

" Zi themo thronoſte,
" Sie ſint al *gidroſte*."

In their ſervice all were faithful. Germ. *trieſt*, and Swed. *driſtig*; vide Ihre in *Driſtig*. From this root, too, the Greeks formed Θαρσος and Θαρρειν, *to dare*, or more properly, *to be confident*, by a literary metatheſis of the ſame kind as that uſed by the Goths, while they ſay *toras*, to dare; *jators*, I dare, and then *troſt*, our *truſt*. So the ancient Greeks ſaid indifferently, Θασος, Θρασυς, Θαρσυνα, and Θρασυνα, audacem reddo. Ulph. *thraſtian*, to confide or truſt, and *dauran*, dare; Mark xii. 34. *gawdarſta*, audebat, which the Allemans pronounced *gidorſta*. In one of the Church Hymns, n. 127, *The lofwade Gud med gladje och troſt*, They praiſed God with gladneſs and confidence. We obſerve, by the way, that our Scots phraſe of *loving* God, uſed for *praiſing* him, frequent in Robert Bruce's Life, and other ancient poems, is formed from the Goth. *lofware*, to praiſe. In the Barb. Latin Laws, we find often the phraſes, *Truſtis regius*, *Eſſe in truſte regia*, *Truſtinus*; and the like; all denoting loyalty. Vid. Cange in *Truſtis*. Marculf. For. l. 1. 18. Theſe men were alſo called *Antruſtiones*. Vid. Leg. Sal. Tit. 32. cap. 20. edit. Heroldi. Marculf. Lib. 1. Form. 47. ibi Lindenbrog. Gloſſ. The *Antruſtiones* were of high dignity in the King's Court, as we gather from the article of the Gaelic Law laſt cited. We have the verb *traiſt*, to truſt, frequent in Douglas. So p. 52. v. 25.

——" And there traiſt coiſtis nyce."

And p. 213. 37.

" His traiſty faith."——

Ver.

To fallow me frae toun to toun,
And carry the Gaberlunzie on.

X.

Wi' kauk and keel I'll win zour bread,
And ſpinnels and quhorles for them wha need,
Whilk

VER. 7. *Frae toun to toun*] By *toun* here is not ſolely meant *city*, in which ſenſe we now uſe it; but the Scots apply this word to every little village, and even to a farm-houſe, where there is an incloſed yard, after the manner of their anceſtors, from the prim. *dun*, A. S. *tun*, Alam. *zun*, all ſignifying an incloſure. Hence the Belgic *tuyn*, a garden, literally an incloſure; Gael. *dun-dunam*, to incloſe; A. S. *tynan*, *betynan*, id. The firſt cities of our Celtic and Saxon anceſtors were only farm-houſes, or a few ſtraggling hutts, incloſed with rails. Tacitus de M. G. cap. 16. Nullis Germanorum populis urbes habitari notum eſt, nec pati quidem inter ſe junctas ſedes, (forte ædes) vicos locant, non in noſtrum morem connexis et coherentibus ædificiis. Theſe *vici* were ſeparate houſes, like our farmers *ſteddings*, which we ſtill call *towns*. In ſome diſtricts they are called *mains*, from *manſio*, and the B. Latin *manſus*, a *manſe*, now reſtricted to our parſons houſes.

STANZA X.

VER. 1. *Kauk*] From the primitive *cal*, *cel*, every thing hard and proper to incloſe with. Hence Latin *celare*, *cellarium*,

cellarium, our *cellar*; French *celer*, our *con-ceal*; the Celtic *cal*, a hut or ſtable. Hence *kal* came to denote the materials for incloſing, *viz.* ſtones, and eſpecially that ſoft kind of ſtone, eaſily divided into ſmall pieces, which the Engliſh call *chalk*, and we, more properly, pronounce *kauk*. Iſl. *kalk*; Gael. *calch*; Alam. *calc*; A. S. *ceale*, *ceale*, *ſtan*. From this root, too, comes the Greek χαλιξ, explained by Suidas, μικρον λιθιδιον, a little ſtone, and more clearly by Heſych. χαλικες, οἱ εις τας οἰκοδομας μικροι λιθοι; of the ſame kind was the χαλιξ, mentioned by Thucidides, in his Account of the Walls of the Pyreus, built by the Athenians, in lib. 1. We are indebted to the induſtry of Junius for this remark; yet he does not even attempt an etymology of the word χαλιξ, which has baffled all the lexicographers.

Keel] A red calcarious ſtone, uſed by carpenters for marking their lines on wood. The promiſe here made by the feigned Gaberlunzie-man, to get a livelihood for his ſweet-heart by *kauk* and *keel*, alludes to the practice of fortune-tellers in Scotland, who uſually pretend to be dumb, to gain credit with the vulgar, and therefore have recourſe to ſigns made with kauk and keel, to explain their meaning. The primitive is plainly the ſame with that of *kauk*; *col*, *cel*, a ſmall ſtone, (of a red colour).

Win] In the more modern acceptation, ſimply ſignifies to gain. So the Goths uſe *vinna* of one who *wins* at play, or in making bargains, or by gaining his cauſe in a court of juſtice; *winna et kæromal*, in cauſa ſuperiorem eſſe. Vide Ihre, vol. II. col. 2020. But of old it ſignified to *gain our bread by hard labour*, and induſtry. This is ſtill its common meaning in the Iſlandic. So Exod. 15. *Winna alladina winna*, Thou ſhalt work all thy work. Hence *winnuhiu*, a labouring man. Numbers, cap. 30. A. S. *vinnan*. So the Dutch ſay *land winnen*, to plough the ground. *Winnende leeden*, membra genitalia;

Iſl.

Iſl. *vinna*, labour; in the A. S. *vinfull*, induſtrious; *winlagga*, ſign. to give one's ſelf a great deal of trouble. Hence it is uſed to denote ſuffering. So Ulphila, Mark viii. 31. *Skal ſunus mans filu vinnam*, The ſon of man muſt ſuffer many things: And Luke ii. 48. *Sa atta theins, ja ik vinnandona ſokidedum thuk*, Thy father and I have ſought thee ſorrowing. Hence it is transferred to child-bearing: Swed. *Hon har wunnet en ſon*, She has born a ſon; and Belg. *Kinderin gewinnen*, to bring forth children.

As the ancients knew of no other honourable gains, beſides the ſpoils acquired in war, hence *winna* came to denote conqueſt, victory in war; and hence our phraſe *to win the battle*, to win the field. In Matth. xxiv. 7. Verſ. Ulph. *Theod vinth ongean theode*, Nation ſhall fight againſt nation. *Gevinn*, war; *gevinne*, battle. Tatian, cap. 195. 4. *Mine ambathti wunnin*, My ſervants would fight. In an old Runic inſcription, quoted by Ihre (in *Winna*), *Vant Selalant ala*, He conquered all Seland. The moſt modern ſignification is that in which it is applied to *gain* in general. From *winna*, applied to war, comes the Latin *vincere*. Strange! that Voſſius did not ſee the true etymon, though he has mentioned the Goth. *winnen*, in *Vinco*. But he ſeldom or never looks further than the Greek or Latin. Still more abſurd is Varro's etymon, lib. 4. de L. L. *Victoria*, ab eo quod ſuperati vincuntur. Yet this Varro pretended to give us the origin of language; and he is generally called *Romanorum Doctiſſimus*; and ſo, perhaps, he was.

Ver. 2. *Spinnels*] Goth. *ſpindel*, Machina tornatorum, in gyrum verſatilis, ſays the learned Profeſſor of Upſal. *Slenda*, fuſus, *ſpincok*, fuſus, colus; and hence our *rok*, a diſtaff. A. S. *ſpinel*; and from ſpindle the Greek σφυδυλος, as the ſpindle is of a long ſlender form; the Goth. *ſpinkog*, ſig. *ſlender*; and, by a ſimilar figure, we ſay *ſpindle-ſhanks*,

of

of a man underlimbed. The prim. is *ſpan*, to extend, or draw out to length, as the thread is extended from the maſs on the diſtaff. Hence our *ſpan*, of the hand *extended*. Vid. Bullet, Dict. Celt. in *Span*. We have much to ſay concerning this primitive, which we reſerve for our Scoto-Gothic Gloſſary. Suffice it to obſerve here, that the word *ſpan*, to extend, and hence to meaſure, is found in all the dialects of the North. A. S. *ſpan*, *ſpon*, *ſponne*; Alam. *ſpana*; Iſl. *ſpan*, *ſpon*; Ital. *ſpanna*; Fr. *eſpan*, *empan*. Vide Hicks, Gram. Franc. p. 98. The Swed. verb *ſpanna*, to meaſure. Hence they call grain in general *ſpannemal*, as being ſold by meaſure. Of a young ſlender girl they ſay, *Hon ar ſa ſmal, att man kan ſpanna om benne*, She is ſo ſmall, that with two ſpans you may encircle her; *ſpanna konut*, mulieres contrectare. We are not ſure whether we are to connect with this the Goth. *ſpann*, a bracelet; Ger. *ſpange*, B. Lat. *ſpanga*, de qua Cange. From this word comes Swed. *ſpanna*, to bind. Feſtus has *ſpinter*, armillæ genus. *Spannabalt* was the ancient deſperate mode of duelling, when the combatants, bound within the narrow circle of one belt, which ſurrounded both, attacked each other with ſhort daggers. From *ſpin*, *ſpan*, a number of words have their origin, all denoting what is long, ſlender, and ſharp. Such are Goth. *ſpik*, whence our *ſpike* and *hand-ſpike*, the wooden leavers by which ſeamen heave at the capſtan. The Lat. *ſpica*, *ſpiculum*; Gael. *ſpeice*; *ſpoke* of a wheel; Ital. *ſpighe*, della rota; Ger. *ſpeiche*. In the Armor. *ſpec* and *anſpec*, ſign. a ſmall leaver. The Gothic *ſpik*, a ſpear; whence the *ſpiculum* of the Latins. Confer Cange, in *Specillum*, a probe.

Quhorles] A perforated piece of circular ſtone, fixed on the ſpindle to give it weight in turning round; literally, *whirlers*, to encreaſe the motion in *whirling* round. Scyth. *whirra*, *horra*, *wherta*, turbare, tumultuari, ſurſum et deorſum ferri. Goth.

Whilk is a gentle trade indeed,
To carry the Gaberlunzie on.
I'll bow my leg and crook my knee,
An' draw a black clout owr my eye,

A

Goth. *huirfwel*, our *whirlwind*, from *hwerfwa*, Iſl. *huerfa*, in gyrum agere. From the Goth. *horra*, the Engliſh *hurry*. Prim. *girwhir*, circle. A. S. *ymbhœrtan*, to be turned round. Belg. *werven*, *wieren*. Hence the ſea-phraſe, *to wear ſhip*, to bring her round. Fr. *virer* and *verve*, by which they denote the *furor poeticus*, which ſtrongly agitates the mind; and this affection the Iſlanders, among whom of old it was very ſtrong and frequent, call *ſcaldwingl*. From this primitive the Greek γυρος, and the Latin *gyrare*. It is remarkable that the old Latins ſaid *vervare*, for *circumagere*; and *urvare*, to draw the circular line with the plough, to mark the boundaries of the future city. The word is pure Gothic; but neither Feſtus, nor any of his commentators, underſtood it. Confer Acta Sueciæ Litterar. vol. IV. p. 386. Junius has given us no etymon of *whirl*. Vid. in voce.

Ver. 6. *Clout*] Goth. *klut*, panni fruſtum, a rag. The prim. is *clo-clu*, covered, ſhut up. Hence Lat. *claudo*, *cludo*, *in-cludo*, and our *cloſe*, *incloſe*, *diſcloſe*. Douglas uſed *cloys* for *cloiſter*, place where monks and nuns are ſhut up. In the Gael. *cluff*, in A. S. *cleof*, ſignify joining of a rent. A. S. *geclutad hraegl*, a clouted garment. "Ex his conjicere licet (ſays Ihre) *klut*, prima et antiquiſſima ſignificatione denotaſſe panni fruſta ad farciendas veſtes immiſſa." In Engliſh, a *clouterly fellow*, a mean man, a fellow in rags. Belg. *kloete*, a fool; Swed. *klutare*, a botcher of old clothes.

A cripple or blind they will ca' me,
While we will be merry and ſing.

VER. 7. *Cripple*] Lame man. A word found in all the Celtic dialects. Welſh *crupl*; A. S. *crypl;* Belg. *krepel, kreupel;* Swed. *krympling*, paralytic, membris captus; whence our *cramp*, binding of the ſinews. The primitive is *craf, crif, craw*, to bind. Hence Gaelic *crampa*, French *crampon, cramponer*. The ſhell-fiſh *crab*, from its claws, and the French *crapaud*, are of the ſame origin. Hence, too, Greek γρυπαινειν, in-curvari, γρυπαλιον, a man bent down or crippled with age. Gloſſ. Philoxeni κραιπαλοντες, vacillantes. Junius odly deduces *cripple*, a κραιπαλη, crapula:—But we are weary of his blunders; and ſo, perhaps, is the reader of ours.

——*Jam ſatis eſt, manum de tabulâ.*

ADDENDA.

ADDENDA.

FOR the following elucidations of the general principles laid down in the Preface, and exemplified in the Notes on the foregoing Ballad, the Public and I are indebted to a learned and worthy friend of the Author*, whoſe extenſive erudition is only equalled by the modeſty and candour conſpicuous in his whole deportment. I am ſure our learned readers will regret with me, that he has not puſhed his reſearches further than he has done. But, from the little he has here given us, the general principle of Etymology I have endeavoured to eſtabliſh will derive new force, and our readers new entertainment.

TO THE READER.

IN the following ſtrictures, I have, in a manner, confined myſelf to the Oriental languages. My knowledge of the Northern tongues is too much bounded to qualify me for purſuing the coincidences of words through their various dialects. I ſhall, perhaps, be blamed for terminating the origin of too great a number of words in the Hebrew. This, however, I did, from a conviction that their radical ſyllables and ſignifications appeared moſt obvious in that language. In a few inſtances I have taken the liberty to differ from the

* Mr *David Doig*, Rector of the Academy in Stirling.

learned and laborious Author of the Notes. I have not, however, the remoteſt intention to detract from his well-known abilities and merit. I imagined it might neither be diſpleaſing to himſelf, nor his readers, to ſee, upon ſome occaſions, the ſame individual term placed in various points of light. If the unlearned philologer ſhall acquire one new idea by the peruſal of them, I ſhall think myſelf abundantly rewarded for the pains I have taken in throwing them together.

Before I proceed to the additional notes, I ſhall take the liberty to preſent to the reader one ſingle word, which, in my opinion, furniſhes a very ſtriking evidence of the truth of the Author's leading principle, with relation to the exiſtence of an original univerſal language.

Ur, *aur*, *our*] Theſe words ſignify *fire*, *light*, *heat*, and ſeveral other things nearly connected with theſe ideas. They occur frequently in the Hebrew, and its ſiſter-dialects. In the Chald. we have *Ur*, the name of a city, where, it is thought, the Sun was worſhipped by a perpetual *fire*. Alſo *Or-choe*, the ſeat of the Chaldean aſtronomers called *Orcheni*, Strabo, l. 16. p. 739. We find *oreitæ*, or *oritæ*, in different parts of the Eaſt, the Chald. *Atun B-ura*, the furnace of *fire*, occurs, Dan. chap. 3. ver. 6. *&c.* In the Gentoo language *war*, which is only a ſmall variation, imports *day*, *light*, *ſee*—Halhed's Pref. to his Tranſlation of the Gentoo Laws. In the ſame tongue, the moſt ancient Dynaſty of the Gentoo Princes were called *Surage*, from *Sur*, a name or epithet of the *Sun*—See Halhed's Pref. and Col. Dow's Introd. to the Hiſt. of Hindoſtan.

In the old Perſian, or Pehlvi, the word *hyr* ſignifies *fire*, the ſame with *ur*, only with the aſpirate prefixed.

Hyr-bad, a fire, temple; *Az-ur*, Mars, i. e. the *fiery* planet, compounded of *Az*, or *Aſt*, fire, and *Ur*, heat or light. *Hur*, or *Chur*, is a common name of the Sun in that language.

language. *Kur*, *Raſch*, *Horeſh*, Κυρος, Gr. which laſt; Plut. Vit. Artax. ſignifies the Sun. From the ſame word we have the firſt ſyllable of *Or-mazd*, the God of Light, the chief Divinity of the Perſians. Here, too, we find *Purim*, ſignifying *lots*, denominated from the ceremonies of *fire* employed upon theſe occaſions.—Eſth. chap. iii. ver. 7. &c.

The Arabian *Uro-talt*, Herod. l. 3. cap. 8. is compounded of *ur*, light, and *jalath*, high. In Egypt we find *Orus*, or *Horus*, Apollo, the Sun, Herod, l. 2. Diod. Sic. l. 1. Plut. Iſis and Oſiris, Horapollo, Paſſ. In the ſame language we have *Athur*, the name of a month, partly anſwering to our October, on the 17th day of which Oſiris was put into the coffin, a word compounded of *ait*, or *at*, or *ath*, heat, and *ur*, or *or*—See Plut. ubi ſupra. The particle *pi* was common in the Egyptian tongue, ſee Kirch. Prolegom. Copt. page 180, 297. Jameſon's Spicileg. cap. 9. parag. 4. Hence *pur*, fire, and ſometimes the Sun. Of this word, and the Hebrew *chamud*, or *omud*, columna, is compounded the term πυραμις, pyramid, edifices, erected in honour of the Sun.

The πυρ of the Greeks, according to Plato (Cratyl. p. 410. Serr.) was borrowed from the Phrygians. Theſe laſt had received it from the Perſians by the Armenians, who ſpoke nearly the ſame language. The word πυρ produced a numerous family, all deſcendants of the oriental term *Ur*.

Or] Another modification of the ſame word, produced ὥρα, tempeſtas, a ſeaſon, with a numerous train of connections. Alſo ὥρα, beauty; αορ, a ſword, from its glittering, by the ſame analogy that the Scandinavians call it *brandt*: Alſo ὁραω, video, and many others.

From *aur* we have the Eolic αυρα, αυρη, afterwards adopted by the Latins. From *our* we have ουρος, ventus ſecundus, with all its compounds and derivatives; alſo κυνοσουρα, the North Pole-Star, which the Greeks have corrupted in a

ſhameful

ſhameful manner. It is really compoſed of the Hebrew or Phœnician *kanes*, congregavit, and *ur*, light, i. e. an *Aſſemblage of Light*. From the ſame root we have *ουρανος*, cœlum. The laſt part is probably the oriental *en*, ſignifying an *eye*, a fountain, the Sun being the eye of Heaven, or fountain of light.

In the Latin tongue we have a numerous tribe of words deſcended from *ur*, *or*, *aur*; ſuch are *uro*, *buro*, *burrum*, ap. Feſtum pro *rufum*, *purus*, *purgo*. From the ſame root we have *furo*, to rage like fire; *furia*, a fury. Perhaps this laſt word may be a native of Egypt, from whence the Greeks derived their ideas of the infernal regions. See Diod. Sic. l. 1. juxta finem. The Latian Jupiter was called Jupiter *Puer*. I ſuſpect this epithet is diſtorted from *pi-ur*. In ancient times, it is probable, this Deity was no other than the *Sun*. See Macrob. Saturn. cap. 17. His Miniſters were called *Pueri*; and becauſe they were generally handſome young men, ſelected for that office, in proceſs of time, I fancy, the word *puer* came to ſignify a young man in general. At Preneſte, *Jupiter Puer* was in high veneration; he preſided over the celebrated Sortes Preneſtini, deſcribed by Cicero, de Divinat. l. 2. From *or* we have *orior*, *ordior*, and perhaps *oro*; from *aur* we have *aura*, *Aurora*, *aurum*, &c.

The words *fire*, *air*, &c. plainly deſcended of the ſame ſtock, under various forms, and with new modifications, pervade all the German and Scandinavian dialects; an aſſertion which the Author of the Notes would certainly have demonſtrated, had that term occurred in the text of the Ballad.

In the French we have *jour*, with all its compounds, from the very ſame root. In the Celtic, *ore*, or *aur*, ſignifies *gold*, concerning which, Voſſius (Etym. V. *Aurum*) has told a heap of abſurdites. The name *ore* is given it in alluſion to its ſhining quality, a word which we have adopted, and

and applied to ſignify any metal before it is purified and refined. *Aur* alſo in Celtic ſignifies *yellow*. Vid. Bullet in *Aur*. Thoſe who are well acquainted with the remains of the ancient Celtic, can, no doubt, produce many other cognates of the ſame original term. If the above detail ſhould be thought tedious, the beſt apology I can make is, that I am confident I have, for the ſake of brevity, omitted at leaſt one third of what I could eaſily have produced: At the ſame time, all theſe analogies might have been confirmed and elucidated by a variety of quotations from ancient and modern authors, had the bounds I have preſcribed to myſelf admitted ſuch enlargements.

TITLE.

Gaber] In ſome places of Scotland, this word, among the vulgar, denotes an idea very different from that aſſigned by the Author of the Notes. When a thing is daſhed to pieces, they ſay it is driven to *gaberts*, or *gabers*. According to this acceptation, the *Gaberlunzie-man* will imply a fellow whoſe clothes about his loins are all rags and tatters, all worn out, &c.

The character exhibited throughout the Ballad, ſeems rather to be that of a common *beggar* than of a *tinker*, though indeed both profeſſions were often united in the ſame perſon.

Gab ſeems originally to denote the roof of the mouth or palate. In ſome of the Eaſtern languages it ſignifies an *eminence*, a *protuberance*, *gibbous*, &c. Hence Arab. *gebal*, a hill; alſo the Lat. *gibbus*, hump-backed. According to this idea, it was appropriated to ſignify the *roof of the mouth*, which, indeed, riſes in a *gibbous* form or arch over the tongue and lower part of the mouth. From the notion of a riſing protuberance, it was probably transferred to ſignify *cabbage*, and whatever elſe imports *eminence*, *elevation*, or *gibboſity*. Hence

Hence *gabah*, *ſcyphus*, a kind of cup, ſo called from its *gibbous protuberant* belly, perhaps the origin of the Scotch word *cap*, and of all its German and Scandinavian *cognates*.

Caph, Hebr. the *hollow of the hand*, or any other *cavity* fitted for containing. By changing the *ph* but a very little, we have *cav*, *gau*, *cow*, and *gow*, ſyllables which occur in a number of compounds, both in the Eaſt and Weſt. Plut. in Alex. tells us that *gau-gamela* ſignifies the houſe of the camel. It were eaſy to trace this word through many different languages. It is the origin of the Engliſh word *cave*, Scotch *cove*, and Welch *cowe*; Lat. *cavus*, *a-um*, hollow. Here, I believe, we may diſcover a compoſition of the word *cœlum* very different from that uſually aſſigned. *Co* is a houſe, and *El*, or *Il*, a Phnœician name of the Deity. Hence we have Ennius's *Alliſonans Coil*, Annal. L. 1. and alſo the following verſes:

" *Coilum* proſpexit ſtellis fulgentibus aptum.
" Olim de *Coilo* laivum dedit inclytus ſignum,
" Saturnus quem *Coilus* genuvit.
" Unus erat quem tu tollas in coirila *Coili*
" Templa."

Hence it is probable that *Co-il* originally ſignified the Houſe of *Il*, or *El*, which is perfectly conformable to the notion of Heaven commonly exhibited in Scripture. The idea annexed to this word carries us back to a very uncultivated ſtate of Society. The ſame word being applied both to ſignify a *cave* and a *houſe*, intimates that the original men often dwelt in *caves*. Vid. the Poems of Oſſian, paſſim.

" Domus antra fuerunt,
" Et denſi frutices, vinctæ cortice virgæ."
Ovid. Metam.

As

As *gow*, *gaw*, *caw*, *cow*, originally ſignified a *houſe*, in proceſs of time it came to import a collection of *houſes*, a *village*, a *city*. This was the caſe both in the German and Celtic tongues. Thus we have *Cra-cow*, *Tor-gaw*, *Wormes-gaw*, *Nord-gaw*, *Rhin-gaw*: See Cluv. Germ. Antiq. l. 1. cap. 13. p. 91. Confer Bullet in *Gouri*, and *Gowrin*. In Scotland we have *Glaſ-cow*, or *Glaſ-gow*, *Linlith-gow*, &c. In the old Britiſh dialect, *gowe*, or rather *cowe*, ſignified likewiſe *low*, *hollow*; Scotch *howe*. From *gow*, or *cow*, and *ri*, a *river*, we have *Gowrie*, a low fertile tract of ground, lying on the north bank of the river Tay. In ancient times, this diſtrict lay between the rivers Tay and Erne.

Lunzie] We call a bulky parcel, which one carries on his *haunch*, under his coat, a *lunchick*; perhaps the ſame with the Engliſh *luncheon*, both derived from the word *lunzie*.

STANZA I.

Ver. 1. *The*] This particle has a moſt extenſive range both in the Eaſtern and Weſtern parts of the Globe. Hebr. *zah*, or *zahah*; Chald. *da*, *di*, *dik*, *din*. Arab. Syr. much the ſame. Perſ. *di*. From the Chald. *da*, the Greeks formed their τ, the article of the neuter gender. It is the ſame with the Latin *de*, though of a different ſignification. The ſame article runs through all the Gothic dialects, with very little variation.

Over] This prepoſition, however meanly it figures in our dialects, is, notwithſtanding, one of the terms which made a part of the original language of mankind. In Hebrew we have *chabar*, or, as ſome pronounce it, *obar*, tranſivit, tranſgreſſus eſt; *heber*, tranſitus; Chald. *cheber*, *chiber*, from which word, ſome think the poſterity of Abraham were called

Hebrews, *transfluviani*, men from beyond the river. Syrian *chabara*, or *abara*, whence *Beth-abara*, *the houſe of the paſſage*, *the ferry-houſe*, John, chap. i. 25. Hence alſo *chebar*, in Ezek. From *Chabar*, trans, *over*, were denominated the *Chabareni*, a people beyond the mountains of Armenia, Steph. Byzan. in Voc.

From the Chald. *Chiber*, we have all the *Iberi* in the Eaſt. In Spain we have *Celt-iberi*, i. e. the Celtæ beyond the mountains; the river *Iber*, now *Ebro*, denominated, I ſuppoſe, by the Gauls who ſettled in that country.

The word *aber*, ſignifying the *mouth of a river*, pervades all the Celtic dialects, and differs almoſt nothing from the *Chabar* of the Eaſt.

From the ſame word we have the Greek υπερ, and γεφυρα, a *bridge*. Alſo the Lat. *ſuper*, *ſupra*, with all their connections. Upon the whole, hardly any particle has pervaded a greater number of dialects, both in Europe and Aſia.

Lee] Over all the North of Scotland they pronounce this word *ley*, which comes very near the Greek λειος, λευιων, λειτα, &c.

VER. 3. *Gudewife*] Good, Scots *gude*, runs through all the Northern dialects. Its primitive is found in the old Perſian language, where it is *gath*, good. It is the root of the Greek αγαθος, good.

Wife] Of all the etymologies of this word, none ſeem to me more plauſible than that which refers it to the very word *chevah*. It is only changing the letter *heth* into *w*, and throwing away the *he* at the end; but the profound etymologiſts will reject this derivation, were it for no other reaſon but becauſe it is obvious.

Kaiu, *Kaio*] Theſe words are originally Perſian. *Kai*, or *Hei*, was a title given to a dynaſty of their Kings. Hence the

the Princes of that family were called *Kaianides*, which ſignifies the *ſplendid*, or *illuſtrious*. The word *hai*, *hei*, ſignifies *fulgur*, a flaſh of lightning. Hebr. *kai*, or *kei*, uſtio, aduſtio; Gr. καιω, uro. From the ſame root the Latin prænomen *Caius*, borrowed, I ſuppoſe, from the Etruſcans, a colony of Lydians, which laſt had it from their neighbours the *Medes*.

γεναω] From γαω, gigno, which laſt from γεα, Terra, it being the opinion of the ancient uncivilized Greeks, that the original men ſprung from the earth, according to the doctrine of Moſchus, Democritus, and Epicurus, which was introduced afterwards, and formed upon the ſame opinion. The radical term is the Hebr. *gia*, vallis.

Gaudeo is, I believe, deduced from the Hebrew *gaah*, ſuperbire; whence *gavah*, exultatio, which produces the Gr. γαω and the Lat. *gaudeo*, originally *gaveo*. The Scots word *gaff*, to laugh immoderately, belongs to the ſame family. They ſeem to be originally *onomatopæas*, formed in alluſion to the ſound of the human voice in an extaſy of joy.

Ver. 4. *Ludge*] Celt. *Lug*, *Log*, a place; whence Lat. *Locus*, and the Scot. *Logie*, the name of ſeveral villages. Hence alſo *Kil-logie*.

Ver. 5. *Night*] This word, in various forms, pervades all the Northern dialects. With a ſmall variation, we have Lat. *nox*, *noct*; Gr. νυξ; Hebr. Chad. Syr. *nuch*, quievit, requievit.

Wat] Perſ. *ab*, *av*, *αυ*, a river; the very ſame with the Celtic word *av*, ſignifying the ſame thing. Of *au* and *phrat*, the Greeks made Ευφρατης, Euphrates.

Ver. 6. *Ingle*] The origin of this word is very obſcure. In many places of Scotland they have no other fuel but peats, furze, broom, heath, and bruſhwood. Fires conſiſting of ſuch materials muſt be fed by continual ſupplies, which they

call *beeting*. The Welch vocable *inghilſt* ſignifies *feeding*; this I take to be the origin of the word *ingle*, alluding to the conſtant *feeding* of the fire. In like manner, Iſl. *elldur* is fire; *ellde*, to boil with fire; both from *el*, *oel*, *ela*, to feed.

VER. 7. *Dochter's*] This word is purely Perſian, as is generally known.

VER. 8. *Cadgily*] The word *cadge* is probably derived from the Sclavonian *chodge*, to trudge on foot; whence, too, our *ſcodgy*, a little wench, who does the dirty work in a farmer's kitchen. The word *cadgy*, in the preſent caſe, ſhould, I think, be written *cagy*, or *cagie*, which would agree better with the pronounciation. It imports *merry*, *chearful*, *jovial*, and is, I believe, an abbreviation of the old French word *cagedler*, the ſame with *cajoler*, to cajole, flatter, cox.

STANZA II.

VER. 5. *Canty*] From Lat. *canto*, *cano*. Hebr. *kanah*, *canna*, calamus, arundo, plainly alludes to playing on inſtruments made of reeds, the reed being the firſt ſubſtance uſed for wind muſic. The Hebrew *chanah*, among other ſignifications, denotes *to ſing*, *to ſay*, *to ſpeak to*, *to teſtify*, *to atteſt*. The Greek αἰδω, in ancient times, implied both to *ſing* and to *ſpeak*. By comparing theſe two ideas, it appears that the ancients uttered their words with a *canting* tone of voice, or in the recitative ſtile. From this circumſtance the orations of the Greeks and Romans may poſſibly have derived ſome part of that influence, which we ſtill admire, but have never ſeen.

VER. 6. *Ken*] This is another word of Perſian extraction. In that language it denotes a learned intelligent man, eſpecially in the Laws of Zerduſht. Hence all the deſcendants of that word in Greek, Latin, Gothic, &c

STANZA

STANZA III.

VER. 2. *Daddy*] This word occurs, with little variation, in many different languages; *ab*, *ap*, *av-us*, *at*, *atta*, *tat*, *dad*, &c. and are all mere onomatopæas, fabricated from the early prattle of infants. The ſound is formed by an application of the point of the tongue to the roof of the mouth, one of the moſt natural efforts of the organs of ſpeech. It was probably caught by mothers and nurſes, and by them applied to intimate the idea of *father*. This proceſs was natural. The firſt articulate ſound enounced by the child was appropriated to the idea of *father*, he being deemed ſuperior in dignity to the other parent.

Di] Mentioned in the notes on the preceding word, ſignifies *bright*, *luminous*, *ſplendid*, *glorious*. It occurs in many of the Eaſtern dialects, and from thence probably found its way into the Weſt. Perſian *div*, a genius, whence Eol. Διβος, Lat. *divus*, Hebr. *zui*, ſplendor; Lat. *diu*, in the daytime; Gr. Δις, Jupiter, originally the *Sun*; Διος, divinus, and ſo forth.

This word makes the firſt part of Διονυσος, the Greek name of Bacchus, a word which has been ſtrangely garbled by etymologiſts. In reality, *dio* ſignifies *bright*, and *naſia*, princeps. The Eolians changed *a* into *v*. Hence Dionyſius will ſignify the *bright Prince*, or the *Prince of Light*, i. e. the Sun, who was indeed the original Bacchus of the Greeks, and Oſiris of the Egyptians.

VER. 6. *Dyke*] Heb. *deik*, munitio, propugnaculum; Gr. τειχος. Hence all the progeny of that word throughout the Greek and Gothic dialects. Hence, too, the Gr. δεικω, δεικνυμι, *oſtendo*, to point out, as from the top of a bulwark, fort, or tower. This word may be compared with the Lat. *ſpecula*, *ſpeculor*, to view from a watch-tower. In ancient times

times it was the practice to erect watch-towers, or eminences, round the frontiers of a country, and in these to place a man, whose business it was to *look out*, and, upon the approach of an enemy, to alarm the country by lighting up fires. Hence the *churim*, vigiles, Hebr. Chald. alluding to the kindling up *fires*; the Gr. φυρσοι, from the same idea; the Lat. *speculatores*, and the Scandinavian *gokesmen*.

Ver. 7. *Clead*] To this family belong the Gr. κλαθω, neo, and Κλωθω, the eldest of the *Destinies*.

Braw] From *brage*, mentioned in the Note on this word, we have the Engl. *brag*, *braggodocio*, importing originally *loud-talking*. The Persian word *brag* signifies *shining*, *sparkling*, and might be metaphorically applied to denote a person of *shining* talents, which exactly suits the Scandinavian *brage*.

Ladylike] *Lady*, compounded of Goth. *lhaif*, bread, and *dien*, to serve, because the mistress of the family used to distribute the *bread* to the guests and domestics.

STANZA IV.

Ver. 1. *Twa*] Scots *twa*, Engl. *two*, Belg. *twee*, Swed. *twa*, Dan. *toe*, Sax. *twa*, *twy*, Pal. *dwa*, Russ. *twa*, Lat. *duo*, Gr. δυω, Welch *duy*, Ger. *zwan*, Pers. *do*, Beng. *dio*, Malay *duo*.

Ver. 2 *Wee*] Little. This word bids fair for being the root of the Greek υιος, a son. Hence, too, we have the Spanish *hijo*, signifying the same thing. This is one of the many Gothic terms still subsisting in the Spanish tongue. Their etymologists tell us, that the word *hidolgo*, which, in their language, signifies a *gentleman*, is compounded of *hijo* and

and *algo*, i. e. *the ſon of ſomething*. I believe they are miſtaken. The word is made up of the two Gothic terms *hijo* and *idelg*, or *idolg*, which laſt, in that language, ſignifies a *gentleman*. A. S. *adel athæling*, nobly born.

Cock] The Celtic word *kok* ſignifies *red;* whence Greek κοκκος, and Latin *coccus*, purple. Perhaps this bird was ſo denominated from the *red colour* of his *creſt*, or *comb*. Be that as it may, the creature is a native of Media, and therefore cannot endure the cold of theſe northern regions, without ſuffering very ſeverely.

Ver. 3. *Shot*] The root is the Scythian *ſket*, an *arrow*. Perhaps it may not be amiſs to enquire ſomewhat minutely into the origin and connections of this word, for reaſons which will appear by and by. I ſhall not pretend to trace it through the Gothic dialects, all which it pervades, with little alteration of ſound or ſignification. From the numerous cognates of this term, I ſhall ſingle out the word *ſkeit*, or *ſkout*, which is nothing elſe but a modification of the original vocable. The preſent meaning of this word is univerſally known; but, I believe, few are acquainted with its original and primary acceptation.

The Celtic or Gaelic word *ſcuta* denotes a *vagabond*, a *reſtleſs wanderer, one perpetually roving about, without ſettling in any particular place, or fixed habitation*. From this definition it plainly appears that it is of the ſame family with the word *ſcout*, mentioned above. This radical term, with the definition annexed, I owe to the tranſlator of Oſſian's Poems; and it enables me to aſcertain the original import of two *names*, which have greatly embarraſſed a multitude of critics, of different ages and countries. This word *ſcuta* is, beyond all doubt, the original of the Greek Σκυθα, Scytha, a *Scythian*. The ſound and ſignification of the Celtic and Greek

Greek word fix the analogy to a demonſtration. It was, no doubt, applied to the Scythians, with a particular view to exhibit the roving, reſtleſs diſpoſition of thoſe people, who inhabited all the Northern regions of Aſia and Europe. Analagous to this idea, the Perſians called the ſame people Σακαι, Sacæ. Herod. l. 7. cap. 64. Οἱ δὲ Πέρσαι πάντας τοὺς Σκύθας καλέουσι Σάκας; "Now the Perſians call all the *Scythians*, "*Sacæ*." The Perſian word *ſack* is plainly a cognate of the Hebrew *ſhakak*, diſcurrere, diſcurſitare, &c. The monoſyllable root of the word is *ſhak*, or *ſheik*, and alludes to the very ſame reſtleſs, wandering diſpoſition, that the word *ſcuta* does in the Celtic. Both the Σκύθαι of the Greeks, and the *Sacæ* of the Perſians, were terms of reproach, impoſed by hoſtile neighbours; and, of courſe, were never adopted by the Scythians themſelves, who always aſſumed a more honourable denomination.

From the ſame word *ſcuta*, and for the ſame reaſon, was derived the opprobrious name *Scot*; a name deteſted by the Aborigines of the country, who always call themſelves by the Gentile appellation, *Albanich*. During the lower ages of the Roman Empire, the Aboriginous Britons, whom the Romans, upon their firſt invaſion, had forced to take ſhelter among the faſtneſſes of the mountains, gradually recovered their courage, and, ſallying from their ſtrong holds, harraſſed the Romans, and Provincial Britons, without diſtinction. As theſe people were perpetually roving about, and diſtreſſing the Province by deſultory wars, the Provincial Britons, out of ſpite, branded them with the infamous epithet of *ſcuta*, in alluſion to their wandering migratory courſe of life. The Romans ſoon caught the term from the Britons, and turned the word into *Scotti*, or *Scoti*.

In confirmation of this etymon, it may be obſerved, that, not many years ago, the Scots borderers uſed to call themſelves

ſelves *ſcuytes*, and *ſkytes*, as we learn from Cambden. Indeed, leſs than a century ago, the term was current in the North of Scotland. The Saxon-Scots readily adopted this name, being ignorant of the original import of it; but the Scoto-Brigantes, or Highlanders, have always deemed it a term of reproach, and, conſequently, ſtill retain their original denomination, *Albanich*.

From the ſame word *Saca*, or *Sak*, explained above, the Saxons who ſettled in the North of Germany ſeem to have derived their name. They were probably a colony of Scythian emigrants, who ſettled in that country, and brought with them the Gentile name *Sak*, which had become the general denomination of theſe tribes of Scythians who lived neareſt the frontiers of Media, and the other Provinces of the Perſian Empire. Certainly the etymon aſſigned by Verſtegan, Sir William Temple, and others, who tell us, that it is derived from *ſeaxen*, or *ſeaxes*, is highly improbable. Theſe *ſeaxen*, or *ſeaxes*, were weapons much uſed by the Saxons. They were crooked after the faſhion of a ſcythe, with the edge on the contrary or outward ſide. The plural, formed by *n*, inſtead of *s*, made *Seaxon*, which (ſays Verſtegan, p. 21.) the Latins turned into *Saxons*.

Ver. 4. *Bent*] This ſpecies of graſs is ſeldom produced in marſhy grounds. It appears in greateſt plenty on any ſandy hillocks, eſpecially on ſandy grounds lying on the ſea-ſhore, which we call *links*. In Erſe it is called *iſnach*, which ſignifies *ſhort*, *ill-grown*; Scot. *ſitten*. Our anceſtors uſed to twiſt ropes of it, for ſeveral purpoſes; hence, perhaps, it might be called *bent*, from Iſlandic *band*, Saxon *bandan*, vinculum.

STANZA V.

VER. 1. *Beggar*] To beg, to aſk alms; from the Goth. *bidgan*, Iſl. *bid*, Sax. *biddan*, to pray; whence *to bid beads*. Perhaps it may have originated from the practice of beggars, who uſe to pray for alms. The Hebr. *bag* ſignifies *meat*, and is, perhaps, a cognate of this term.

VER. 2. *Strae*] There is an obvious analogy between this word and the Gr. στρωω, στορνυμι; Lat. *ſtrao*, *ſterno*, to ſtraw, to ſpread, to level. In this laſt ſenſe, they ſeem to coincide with the word *ſtrath*, (a level country, lying between two ridges of mountains) ſo common in all the Celtic dialects. *Strath* and *ſtraith* are true Celtic words, a valley lying along a river. Vide Bullet, Dict. Celt. in *Strat* and *Strah*. To the ſame tribe belong Gr. στρατος, στρατια, στρατοπεδον, &c. Theſe words were appropriated by the Greeks to ſignify a *camp*, an *army*, an *encampment*, &c. becauſe the original mode was to chuſe large level plains for encampments. For the ſame reaſon, the word *camp*, from the Lat. *campus*, a *plain*, is uſed by the French, Spaniards, Italians, and Engliſh, to denote the ſame idea.

The Latin word *ſterno* ſignifies *to make a bed*, which was done by ſhaking, arranging, and levelling the *ſtraw*; whence appears the relation of the ideas. Both Greeks and Latins call a bed-ſtead *torus*, becauſe it was formed of *thongs of a bull's hide*, employed in the ſame manner as we now do *cords*. Thus Oſſian often mentions the binding of priſoners with *thongs*. We learn, too, that in that Poet's time, thongs of leather were uſed aboard of ſhips for ropes. The Chald. *thor* is a *bull*; whence the ταυρος of the Greeks, and the *taurus* of the Latins. From theſe two ideas of *ſtraw*, and *thongs of undreſſed leather*, we may infer, that the ancients of every rank ſlept not more ſoftly than our peaſants do at preſent.

VER.

VER. 5. *Koffers*] Iſl. *koſe*, domuncula; *koſa*, *cavea*, *conclave*. Here again we may recur to the Hebrew *kaph*, *cavum*, *vola*, *manus*, &c. Hence, too, we have the vulgar term *coſt*, inſtead of *bought*, i. e. *coffed*, put into my *coffer*.

Kiſts] The root of this word is the Hebrew *kis*, loculus, marſupium, crumena.

STANZA VI.

VER. 2. *Kirn*] To the Author's numerous collections on the etymology of this word, we may add, that, agrecably to his idea, the Hebr. *geor* ſignifies *coire*, *convenire*, in the ſame ſenſe that the Latins ſay, *in circulum venire*. I cannot diſmiſs this word without venturing a few ſtrictures on the very different ideas affixed to it.

Gur, a verb, ſignifies, among other things, to *fear*, to be *afraid*, to *dread*. *Gur*, a ſubſtantive-noun, imports a *ſtranger*, an *incomer*, a *ſojourner*. From the connection of theſe two ideas, we are led to infer the inhoſpitable character of the ancients towards people of a foreign tribe, or clan, who reſided among them. Their hoſpitality to travellers, or paſſengers, was indeed almoſt unbounded; but with reſpect to foreigners who ſettled in their country, the caſe ſeems to have been widely different, as it ſtill is in many places of the diſtant Highlands: Hence, I ſuppoſe, the many injunctions we meet with in ſcripture, inculcating beneficence and tenderneſs towards ſtrangers.

From *magor*, or *megor*, a compound of this word, we have *Mægara*, the name of one of the furies of hell, importing terror, diſmay, *&c.*

From another compound of the word *magur*, *habitatio*, *commoratio*, we have the Greek μεγαρον, *domus*, *domicilium*, any large repoſitory, or magazine; a word very

common in Homer. From *Megurah* we have *Megara*, a city of Greece, mid-way between Athens and Corinth. *Garuth*, hoſpitium, is the very ſame with the Celtic *ghwarth*, a fort or caſtle. The ſame word produced the Perſian *ghert*, *guerd*, a city, from which we have a numerous family of deſcendants in all the Gothic dialects. This word is likewiſe the parent of the Lat. *migro*, to remove; or, as we ſay in Scotland, to *flit*.

In the notes upon this word, which indeed ſhew a vaſt extent of etymological learning, the Author deduces the Greek αγορα, from the the primitive *gur*: To me it ſeems rather to be formed from the prefect. med. of the verb αγειρα, congrego, which is derived from the Hebrew *ager*, collegit, congeſſit.

Ver. 2. *Butt*] This word, with all its numerous progeny, was imported from Perſia, where it appears nearly in the ſame form, *bad*, *bod*, *bud*, ſignifying, in that language, a *houſe*, a *dwelling*, an *abode*, the very ſame with the German and Scandinavian word in queſtion. It is indeed the Hebr. *beth*, *beith*; Chald. *bith*; Arab. *bait*; Egypt. *but*. In Egypt, the place into which the initiated were put was called by this name. See Heſych. in voce. Alſo, βατις, βωτις, and, without the Greek termination *but*, *bot*, was a kind of ſhip, reſembling a floating-houſe or *booth*. From the ſame word we have the Greek κιβωτις, a wooden ark. Comp. of the Hebrew *geb*, gibbus, and *bot*. This word might be traced through a multitude of languages, and was, no doubt, a primæval term.

Ver. 4. *Ben*] To the numerous etymologies of this word traced by the Author, I ſhall preſume to add one more, which will lead us back to the ſame original with *but*, of which it is the oppoſite. In the Chald. we find the word *benin*, *benina*, Ezr. v. 4. ſignifies ædificium, a houſe, a dwelling, from the Hebr. *bana*, ædificavit. From *benin* we may, without

out any violence, deduce the word *ben*, in the ſame manner we do *butt* from *beth*.

STANZA VII.

VER. 8. *Bann'd*] This is another word of Perſian extraction. In that language the word *bend* ſignifies a *chain*, and metaphorically an *obſtacle*, a *barrier*, a *wall*.

STANZA VIII.

VER. 4. *Frae*] The ſame nearly with the Gr. παρα. The radix is the Hebr. *pharad*, or *phrad*, ſeparavit, ſejunxit. The root is *phar*, *phara*; or, without the point, *phra*. It is certainly connected with our words *far*, *frae*. Of this word *phar*, and Chald. *bara*, is formed the Greek Βαρβαρος, a Barbarian. In the oriental dialects it ſignified *agreſtis*, *ruſticus*, a peaſant; what idea the Greeks annexed to its derivative, is too well known to need to be mentioned.

The Author has ſomewhere obſerved, that there is certainly a very ſtrict connection among the particles of almoſt all languages. This obſervation is founded on fact; and I may add, that the not underſtanding the nature, relations, ſignification, and original import of theſe ſeemingly unimportant terms, has occaſioned not only great uncertainty, but numberleſs blunders, in tranſlating the ancient languages into modern tongues. The Greek language, in particular, loſes a conſiderable part of its beauty, elegance, variety, and energy, when the adverbial particles, with which it is replete, are not thoroughly comprehended. An exact tranſlation of theſe ſmall words, in appearance inſignificant, would throw new light not only on Homer and Heſiod,

Heſiod, but even on poets of a much poſterior date. Particles, which are generally treated as mere expletives, would often be found, energetically ſignificant. It is, however, altogether impoſſible to ſucceed in this attempt, without a competent ſkill in the Hebrew, Chaldean, Syrian, Arabic, Perſian, Phœnician, Gothic, and Celtic languages. Such an extenſive acquaintance with languages is, it is true, ſeldom to be found in one and the ſame perſon. I ſhall here take the liberty to mention a few of the moſt familiar of theſe particles, one or other of which occurs in almoſt every line of Homer, and which, I am perſuaded, are generally miſunderſtood. Such are ἦν, ἦα, μεν, ην, μαν, μα, τοι, γε, ὀχ, γεν, αρα, ρα. All theſe particles are truly ſignificant, and, if properly explained, would add conſiderable energy to the clauſes in which they ſtand; but this diſquiſition muſt be left to the learned Philologers of the Univerſities.

Ver. 7. *Laith*] The Author adduces very plauſible arguments to prove, that the Greek word ελεγος is derived from *laith*. I ſhall, however, adduce another etymology, and leave the choice to the judgment of the reader. In the Hebr. and Chald. we have the word *cheleg*, plur. *chelegim*; or, as ſome pronounce them, *cleg*, plur. *olegim*, *liſping*, *ſtammering*. In ancient times, ελεγος ſignified the ſame with θρηνος, lamentation. Thoſe who lament uſe a whining tone of voice; which circumſtance, perhaps, gave birth to the word.

STANZA IX.

Ver. 7. *Town*] To the Author's quotation from Tacitus, may be added another from Cæſar de Bel. Gal. l. 5. cap. 21.

STANZA

STANZA X.

VER. 7. *Ca'*] Few words paſs through more languages, and with leſs variation than this. Its root is the Hebrew *kol*, vox. Its cognates and derivatives ſpread themſelves through the Arabic, Syrian, Chaldean, Perſian, Greek, Latin, and Gothic, and are a ſtriking inſtance of the univerſality of the primæval language.

It has been obſerved, in the courſe of theſe Notes, that the German and Scandinavian tongues abound with vocables of the ſame ſound and ſignification. There are only two ways of accounting for this appearance: Firſt, by ſuppoſing that theſe coincident terms were parts of the univerſal original language ſpoken by Noah and his family on the plains of Shinar, and preſerved after the confuſion of tongues at Babel: Or, ſecondly, by granting, that Colonies emigrated from the neighbourhood of Media and Perſia, and at laſt ſettled in Germany and Scandinavia. Perhaps it might be owing to both cauſes. Without entering into a minute diſcuſſion of this point, which the bounds I have preſcribed myſelf will not permit, I ſhall only obſerve, that the Median and Armenian tongues were different dialects of the ſame language. The Armenians, Syrians, Chaldeans, reſembled one another in *features*, *language*, and *manners*. Again, the Phrygian and Armenian tongues bore ſo near a reſemblance, that many have thought the former were deſcended from the latter. The Thracians and Phrygians are ſaid to have been the ſame people, and therefore ſpake the ſame language. The Thracians and Getæ likewiſe ſpoke only different dialects of the ſame tongue. The latter ſpread themſelves far and wide towards the Weſt and North; probably they over-ran a conſiderable part

part of Germany, and forced their way into Scandinavia. Some have thought that the Goths and Getæ were the ſame people. This, however, is a vulgar miſtake, ariſing from the ignorance of the hiſtorians of the lower ages of the Roman Empire. If the links of this chain ſhall happen to be firmly connected, we need not be ſurpriſed at finding a great number of words pervade all the dialects ſpoken by theſe different and very diſtant nations.

CHRIST's

CHRIST'S KIRK

ON THE

GREEN.

TO THE READER.

IN the Preface and Notes to the *Gaberlunzie-man*, I have endeavoured to make my Readers acquainted with the true ſyſtem of rational Etymology, which conſiſts in deriving the words of every language from the radical ſounds of the firſt, or original tongue, as it was ſpoken by Noah and the builders of Babel. Many of theſe are preſerved in the ſeveral dialects now in uſe over this globe, and every day brings more of thoſe roots to our knowledge, as we grow better acquainted with the languages ſpoken by the ſeveral tribes of mankind. But the large collection of theſe radical terms will, one day, be laid before the Public, under the title of a *Scoto-Gothic Gloſſary*, if Heaven ſhall beſtow health and leiſure to complete the work.

Mean while, the Reader will be able to form ſome idea of my plan from the Notes on the preceding Poem; and, in the following obſervations, I ſhall confine myſelf to a more narrow circle of inveſtigation, elucidating our ancient language from the later dialects of the primæval one, the *Gothic*, *Iſlandic*, *Teutonic*, and *Anglo-Saxon*.

To relieve the Reader from the tedious uniformity of etymological diſquiſition, I have interſperſed ſome obſervations on the manners and cuſtoms of our anceſtors, during the *middle ages*, which, I hope, will prove not unacceptable to the curious antiquarian.

Mr Ramſay has certainly departed very often from the orthography of Bannantyne's M. S. As I have no opportunity to conſult that book, I have given ſuch readings as appear to me moſt conſonant to the phraſeology of the ſixteenth century.

The learned Biſhop Gibſon ſeems to have forgot that he was publiſhing a Scottiſh Poem—his orthography and idioms are quite Engliſh.

CHRIST's

CHRIST's KIRK ON THE GREEN*.

I.

WAS ne'er in Scotland heard or ſeen
Sik dancing nor deray,
Nowther at Falkland on the green,
Or Peebles at the pley,

As

Chriſt's Kirk on the Green] It is not eaſy to aſſign the real name of the Author of this truly comic performance.—Tradition gives it to one of the James's, Kings of Scotland; and we find two of them named, James the Firſt, and James the Fifth. In the *Evergreen*, it has the following note at the end, *Finis, quod K. James I.* Drummond's Hiſtory of the James's, p. 16. ſays, "This Prince was well ſkilled in Latin "and Engliſh poetry, as many of his verſes yet extant do teſ-"tify." † While this hiſtorian does not tell us what poetical

 performances

* Kirk-town of Leſlie, near Falkland in Fife.

† Vide *Joan. Majoris Hiſt. Britan.* in vita *Jacob*, who mentions the firſt two or three words of ſome of theſe Poems abruptly, but furniſhes his Readers with no more; ſo it would appear theſe are all now loſt. But Major is a trivial writer, devoid of all taſte.

performances the King left, we cannot, with certainty, aſcribe this little poem to him; eſpecially as the language appears rather more modern than the year 1430. James I. was murdered Anno 1436. Maitland * talks as if many of James's writings were yet extant; but, in his uſual way, he only copies Drummond. Vide bottom of the preceding page.

Many different writers have ſaid that this Ballad was compoſed by James V. and many arguments are advanced for this opinion; ſuch as, the exact deſcription of the manners and character of our Scottiſh peaſants, with which James V. was intimately acquainted, as he delighted in ſtrolling about in diſguiſe, among the lower people and farmers; in which excurſions he ſometimes met with odd adventures, one of which he is ſaid to have made the ſubject of his *Gaberlunzie-man*, which we have, therefore, prefixed to *Chriſt's Kirk on the Green;* and, indeed, the ſtyle and ſtrain of humour in both are perfectly ſimilar.

The poetical talents of James V. made him known abroad; and it is to him the following verſes of Arioſ. do refer †:

" Zerbino di bellezza, edi valore,
" Sopratutti Signori era eminenti," &c.

And, in the following Stanza, we find what country Zerbino belonged to:

" Pero, che data fine a la gran feſta,
" Il mio Zerbino in Scotia fe ritorno."

Ronſard, who accompanied James's Queen from France, and was his domeſtic ſervant, deſcribes him thus:

" Ce

* Hiſtory of Scotland, p. 613.
† Orlando Fur. Cant. 13. Stan. 8. 9.

" Ce Roy d'Eſcoſſe etoit en la fleur de ſes ans,
" Ses cheveux non tondus, comme fin or luiſans,
" Cordonnez et creſpez flottans deſſus ſa face,
" Et ſur ſon cou de lait luy donnoit bon grace.
" Son port etoit royal, ſon regard vigoureux;
" De vertus, et d'honneur, et de guerre amoureux;
" La douceur et la force illuſtroit ſon viſage,
" Si que Venus et Mars en avoient fait partage."

Maitland's Suffrage, concerning the taſte of James V. for poetry, were it of any avail, might be added; but he only copies ſervilely from others.

There have been a good many different editions of this little Ballad, and the oldeſt I have met with is one printed at Oxford in quarto *, and illuſtrated with Notes by the learned Biſhop Gibſon, in which he has ſhewn much knowledge of the ancient Northern languages. As the ſpelling, however, of his edition is widely different from that uſed by the beſt of the cotemporary authors, I have followed, in this one, the orthography of the collection called *The Evergreen*, but much corrected, as more truly correſponding to the Scottiſh idiom and pronunciation. The Notes of the learned Biſhop are diſtinguiſhed from thoſe of the Editor by the letter G.

In the edition by Biſhop Gibſon we find two entire ſtanzas more than in that of Allan Ramſay, which, he ſays, were copied from Bannantyne's M. S. Collection of Scottiſh Poems, in Lord Hyndford's library, now in the Advocates library, to whom his Lordſhip preſented it, written in the year 1568. Theſe we have retained, as they are evidently in the ſame ſtyle and manner as the others, and even appear neceſſary for connecting the ſtory. They are alſo warranted by Gibſon's edition, being printed thirty-three years earlier than that of Ramſay.

There

* Anno 1691

There are ſeveral variations in the reading of theſe two editions, which we have marked in the Notes; but we have principally followed the ſpelling of Ramſay's edition corrected, the Biſhop having often adopted not only the Engliſh orthography, but even the phraſes of that language.

We have only to add, that if the little ſpecimen now given of our ancient poetry ſhall prove acceptable to the real judges of good letters, and the public in general, it is deſigned to print a full collection of all the Scottiſh Poems which appeared before the ſeventeenth century, illuſtrated with Notes, in the manner of thoſe that follow; in which undertaking we look for the kind aſſiſtance of all who love the language and antiquities of our country, and who wiſh to preſerve the poems of our anceſtors from oblivion.

" *Nobis pulchrum imprimis videtur, non pati occidere* " *quibus æternitas debeatur,*" as Pliny the younger ſays, L. 5. Ep. 8.

STANZA I.

VER. 2. *Deray*] Jollity and merriment; *feaſting* and *frolicking*, which are generally accompanied with riot and diſorder. In this ſenſe G. Douglas uſes it *:

" Of the banket, and of the grete *deray*,
" And how Cupid inflames the lady gay."

And, ſpeaking of the diſorder in the enemy's camp, made by Niſus and Eurialus †:

" Behaldand al there ſterage and *deray*."

Ruddiman

* Virgil, p. 35. l. 12. † Ibid, p. 288. l. 16.

Ruddiman derives the word from the French *deſroyer*, which Paſquier explains, *tirer hors de voye*, ou de roye. Hence *arroy*, and our word *array*; and *diſarroy*, *diſarray*. From *deſroyer* this critic alſo deduces the Scots word *royd*, or *royet*, romping, frolickſome; taking away the firſt ſyllable, as in *ſkirmiſh*, from *eſcarmouche*; *ſample*, for *example*; *uncle*, from *avunculus*; *ſpittal*, for *hoſpital*.

Thus far Mr Ruddiman, who, had he been better acquainted with the Northern languages, would have known that the origin of this word is of much higher antiquity than the old French he quotes. *Rud*, in the Gothic, ſignifies *line*, or *order*. Thus, in one of their old books *, *Then kunungr the hawær kuninglikt wald met arſde rad*, That King who ſucceeds according to the *line* of ſucceſſion. Iſlandic *raud* and *rada*, to put in order; Saxon, *na der radt*, according to order. In the Scythian dialects we find this ancient word varied by many different terminations. Alam. *ruava*; Angl. *row*; and the Scots, who, we ſhall often find, retain the ancient Gothic pronounciation, ſay, *raw*; Welſh *rigwun*; Fenn. *riwi*; Ital. *riga*. Hence the French *raye*, and, by inſerting an *n*, *rang*, whence we form *rank*; Belg. *rege*, *rijge*, whence the Scottiſh *rig*, a ridge of corn, from its ſtreightneſs and regularity. In Ulphila we find, *Rathjan* †. *garathanu ſind alla izwara tagla haubidis*, Numbered are all the hairs of your heads ‡. In Swed. *rakna*, to reckon or number; Lat. *ratio*.

As the ancients generally uſed counters in ſumming up their accompts, diſpoſed in rows, *rad* is the common phraſe on ſuch occaſions in the dialects of the North. Hence *Attrædur* is he who

* Kon. Styr. p. 24. apud Ihre, Lex. in Rud.
† Joh. vi. 10. ‡ Matth. x. 30.

who hath attained to the *eight line*, *i. e.* fourſcore years; *Niræ̆dur*, a man ninety years old; *Tha var Haraldur Konung aatradur at aldoi*, King Harald was then eighty years old *. And in the Iſlandic bible †, *Abram hafdi ſex um attræt*, Abram was eighty-ſix years old.

Ver. 4. *Peebles at the pley*] In the old writers we find this word uſed in ſeveral ſenſes. To *pley* is to *plead*, carry on a law ſuit; Belg. *pleyten*. In Welſh we find the word *pleidio*, to act as advocate for any. Vide Jun. in *Plead*. Douglas, Virg. p. 73.

" —— Follow our chance bot *pleys*."

i. e. Without diſputing.

And p. 445.

" The auld debate of *pley*, or controverſy."

P. 3. 34. *But pleid*, Without controverſy. Now, as our anceſtors always reſorted to the courts of law, armed and attended by their vaſſals and dependents, it often happened that their differences were decided by ſharper weapons than lawyers tongues. Hence the A. S. *plegan*, to ſtrike, to wound in war; *plega-gares*, the play of ſpears. Cædmon, 45. 11. *Heard hand-plega*, The hard play of hands. Vide Lye, Lex. Sax. in *Plega*. Hence Spelman in Archeol. derives *plea* from *pleah*, damnum, periculum. *Play*, or *pley*, was hence uſed to denote tilts and tournaments, as at theſe meetings it was very frequent with the knights to give proof of their addreſs and valour in mock engagements, which, however, often terminated in blood. The ladies always were preſent at ſuch meetings, and gave the prizes.

——" of

* Olaf Trygg. Saga. Part. I. p. 11. † Gen. xviii.

As was of wooers as I ween
At Chryſt's Kirk on a day;
There came owr Kittys waſhen clean,
In new kyrtills of gray,
Fow gay that day.

II.

——" of wit and arms, while both contend
" To win her grace, whom all commend." *Milton.*

The town of Peebles was, in ancient times, a place of ſome note. Here was a conſiderable Priory; and, being the largeſt town in that diſtrict of Scotland, it is likely that frequent and numerous meetings were held here. The open plains, too, round this city, made it a very proper place for tournaments, and other warlike exerciſes. *Pley*, the cuſtomary meeting. Iſl. *plaga*, Goth. *plæga*, ſolere, alſo exercere. It is probable one of theſe exerciſes gave riſe to a Scottiſh Poem ſimilar to this, entitled *Peebles on the Play*, ſaid to be preſerved by the Reverend Dr Percy of Carliſle.

VER. 5. *Ween*] Suppoſe; think, Sax. *wenan*, opinari; Goth. *wenian*, Gibſon. In the Alemanic it is *wanen*. The root is in the Gothic *wenian*. Thus Ulphila, Luke iii. 15. *At weniandein than allai managein*, All the people thinking. Confer Jun. Lex. Ulphil. *Wende*, in Chaucer, to think or conſider. Tr. lib. 3. 1547.

" And in his thought gan up and down to *wende*."

VER. 7. *Kittys*] Either from *Kate*, *Katie*, the common diminutive of Catherine; or from their playfulneſs as *kittens*, or Scot. *kitlings*, young cats.

VER. 8. *Kirtle*] Mantle. Iſl. *kiortell*. Of old we find the ſame term applied to the gowns worn by the men.

II.

To danſs thir damyſells them dight,
  Thir laſſes light of laits;
Thir gluvis war of the raffal right,
  Thir ſhoon war o' the ſtraits.

Thir

Thus Franco-Goth. *Ung aultre lui veſtira un kyrtel du rouge tartarin.* Vide Cange, Gloſſ. Lat. vol. 4. p. 737.

STANZA II.

Ver. 1. *Dight*] Prepared, or made them ready. Sax. *Dightan*, parare, inſtruere; vox Chaucero uſitatiſſima. Thus, *dighteth* his dinner. To bed thou wold be *dight*. His inſtruments wold be *dight*.—Gibſon.

May it not rather be derived from *deccan?* Sax. Metaphor. *Excolere, ornare.* Alam. *Thecan.* Perhaps, too, we are hence to derive the word *deck* of a ſhip. Mr Ruddiman (Gloſſ. to Biſhop Douglas) obſerves, that in Cheſhire the word *dight* is uſed in the oppoſite ſenſe to foul or dirty; but this is only provincial, like many other corruptions.

Ver. 2. *Laits*] If this word is rightly copied from the M. S. it may ſignify nimble, or light-footed. Goth. *laiſtjan*, ſequi. Vide Jun. Gloſſ. Ulph. in voce. Thus Luke ix. v. 59. *Laiſtei mik*, Follow me. Theotis. Gloſſ. Kalepodia. *leiſt.* Dan. *leſt;* Angl. *laſt*, on which the ſhoe is formed. Hence Sax. *fotlaſt*, veſtigium, footſtep. Vide Pſ. lxxxvi. v. 19.

Ver.

Thir kirtles were of Lincome light,
Weel preſt wi' mony plaits;
They were ſae ſkych, whan men them nicht,
They ſqueil'd like ony gaits,
Fu' loud that day.

III.

VER. 3. *Gluvis*] So our anceſtors ſpelled *gloves*. Sax. *glofes*. Jun. in Etymol. obſerves, that in Daniſh they are called *haand-kloffuer*, from *haand* and *kloffue*, to ſplit or divide, which gives the true idea of the word *glove*. Hence *glofar*, *gloar*, *glofe*, *glove*.

Raffal] I don't well underſtand the meaning of this word; but, from analogy, it muſt ſignify gloves of rough leather. Celt. *craf*, nails of the fingers—a file—every thing that ſcratches. Hence ſkins dreſſed in a rough manner, with coarſe inſtruments, and not ſmoothed. Confer Bullet in V. *Craf*.

VER. 4. *Straits*] Quære, Is this what we now call Morocco leather, from the Straits of Gibraltar?

VER. 5. *Lincome*] Is this rightly copied from the M. S.?

VER. 6. *Plaits*] Folds. Douglas, p. 298. v. 4.

"And he his hand *plait* on the wound in hye."

Plait, nectere, contexere; Gr. πλεκειν; A. S. *plett*, *pletta*, a ſheep-fold, they being of old made of wicker work. The Scots called them *faulds*, for the ſame reaſon, and the Engliſh *folds*.

VER. 7. *Skygh*] Shy. *Skygg baſta*, a ſhy horſe.—Jun.

VER. 8. *Squeil'd*] Shrieked. Sueo-Goth. *ſqwallra*, blaterare; *ſqwæla*, incondite vociferare; Angl. *ſqueak*, *ſqueal*. Douglas, of cattle, p. 254. 40.

" Bayth *ſqueil* and low."

And p. 248. 36.

" With loud voce *ſqueland*."

It is uſed metaphorically to accuſe; *Sqwallra uppa en*, aliquem accuſare; Vide Ihre Lex. Sueo-Goth. in *Sqwallra*. *Sqwalungar*, crying children, ſqualing brats. Suio-Goth. *ſkall*, ſound; Alam. *ſcall*; Germ. *ſchall*. " Uſurpa-" tur a nobis," ſays the learned Ihre, " vel pro ſonitu for-" tiori in genere, vel etiam in ſpecie, quum multitudo, edito " clamore, feras in caſſes propellit." Hence *ſkallalæghe*, ſociety of hunters; *ſkalra*, to cry out; *ſkalla*, to bark or howl as a dog. Hence *ſkælla*, a ſmall bell, which was hung to the robes of men in power, that the paſſengers might make way for them. Chron. Ryth. Min. in Præfat.

" Kunde han danza, ſpringa ok hoppa,
" Han ſkulle jw hafwa ſkallo, och forgylta klocka."

" If he only could dance and hop gracefully, he had immediate-" ly gilded bells given him." Conſer Ihre in *Skælla*. The old French Romance *De la Violette*, ap. Cange in *Mantum*, deſcribing a rich robe:

" Et ot a chaſcune flourette,
" Attachie une campanette.
" Dedans ſi que rien n'en paroit,
" Et ſi tres doulcement ſonnoit,
" Quant an mantel frapoit le vent."

The antiquity of this ornament appears from the ſacerdotal robes of the Jewiſh prieſts, and thoſe uſed by other nations. Apul. Met. Lib. 10. Et pictilibus balthæis, et tintinnabulis perargutis exornatum. Adde Eccard. ad LL. Salic. p. 151. where he obſerves, that the Ital. *ſquilla* is of the Gothic family. In the Latin of the middle ages we have *ſchilla*—*eſquilla*.

III.

Of a' thir maidens, myld as meld,
Was nane ſae jimp as Gillie;
As ony roſe her rude was red,
Her lyre was lyke the lillie:

But

eſquilla, and *ſquillare*, for *ſonare*. It was alſo the cuſtom to hang bells to the necks of cattle, that they might be more eaſily found in the woods: And hence the penalty in the Salic Law, cap. 29. againſt him, Qui ſkellam de caballis furaverit. Confer Cange in *Tintinnabulum*.

VER. 8. *Gaits*] Goats. Sax. *geit*, *gat*; Iſl. *geit*, capra; Goth. *gateins*, hædus.—Gib.

This is one of the many examples where the Scots have retained the orthography and pronunciation of the mother language, more exactly than the Engliſh.

STANZA III.

VER. 1. *Meid*] Mead, hydromel, a favourite drink of our anceſtors, and alſo of the Scandinavians, as we learn from Snorro, and all the Northern hiſtorians. Mead and ale, called by them *ol*, were the conſtant beverages uſed in their feaſts; *Cujus frequentiſſimus uſus eſt in frigidis terris*, ſays Olaus Magnus, lib. 13. cap. 21. where he has given us an account of the different methods they uſed in preparing that liquor, which may be of uſe to our modern brewers. Vide cap. 22. 23. 24. It is called by the Icelanders *miod*;

Alam.

Fow zellow, zellow, was her heid,
And ſcho of luve ſae ſilly,
Thocht a' hir kin had ſworn hir deid,
Scho wald hae nane but Willie,
Alane that day.

IV.

Alam. *mede;* A. S. *medu, meodu;* Welſh, *meddeglyn,* hydromeli; Gr. μεθυ, vinum.

Ver. 2. *Jimp*] Slender, handſome, G. *Gim, gimp,* complus, bellus, concinnus; Welſh, *gwymp;* Armor. *coant,* pulcher.

Ver. 3. *Rude*] Bluſh. Sax. *rudu;* Cimb. *rode, rubor.* Properly complection, the *verecundus color* of Horace, Epod. 17. Chaucer, Sir Topas, v. 13.

" His *rudde* is like ſcarlet in graine."

Douglas, Virg.

" So that the *rude* did in her viſſage glow."

Jun. Etymol. quotes from Joſephus, the ῥοδινον τα σωματος, the roſeate colour of the ſkin, which perfectly expreſſes the *rude* of our Poet.

Ver. 4. *Lyre*] Biſhop Gibſon derives this from the Cimb. *hlyre,* or the Sax. *hleare,* gena, maxilla, mentum, facies, vultus, quoting that of Chaucer:

" Saturn his *lere* was like the lede."

But the learned annotator is certainly miſtaken; for it comes from A. S. *lire,* which ſignifies (ſays Lye) Pulpan, quicquid carnoſum eſt, et nervoſum in homine, ut *earſlyre* nates, ſcanclira,

ſcanclira, ſura. Thus it means in general *fleſh*, as in Wallace's Hiſtory, b. 7. c. 1.

——" Burnt up bone and *lyre*."

And elſewhere:

" Through bone and *lyre*."

Douglas, Virg. p. 19. 35.

" Syne brocht flikerand ſum gobbetis of *lyre*."

And p. 456. 1.

" Wyth platis full the altaris by and by,
" And gan do charge, and wourſchip with fat *lyre*."

VER. 5. *Zellow*] Thus our anceſtors uſed the *z*, though they always pronounced the words ſo ſpelled as if they had been written with the letter *y*. The reaſon ſeems to have been, that the *gh*, to which *y* has ſucceeded in later times, had been taken by ignorant tranſcribers for an *z*, as it bore ſome reſemblance to it in the Saxon writing. This ſeems the more probable, as we find the Anglo-Saxon character ſtill in uſe after the conqueſt; and, even under Edward the Third, the Monks blended Saxon letters with the Roman. See Mandeville's Travels, printed at London 1725, and Robert of Gloceſter's Chronicle in 1724, exactly after the original MSS. Hence, too, we muſt account for the changes we find in the names of many places. Thus, *Yetland* was the original name of the iſland which, from the above-mentioned miſtake, came afterwards to be written *Zetland*, and which is now corrupted, by vulgar uſe, into its preſent form *Shetland*.

Though the *z* be uſed in the Gothic tongue, (Vide Ulphila's Goſpels paſſim) yet it is not found in the Iſlandic alphabet, nor is it much uſed in the Sueo-Gothic; ſo that the learned Ihre calls it *Literam Suecis peregrinam*. The figure

IV.

Scho ſkornit Jock and ſkrapit at him,
And murgeon'd him wi' mokks;
He wald hae luvit, ſcho wald not lat him,
For a' his zellow lokks;

He

z much reſembles the Saxon *g*, which the later Engliſh have changed in moſt words into *y*; as *geard*, *yeard*; *gea*, *yea*; *gear*, *year*; *geong*, *young*; and the Scots ſtill more frequently, (as Ruddiman obſerves) even where the Engliſh retain *g*; as *yate*, for *gate*; *foryet*, for *forget*, &c. Junius has ranged all the words in Douglas's Virgil, which begin with *z*, under *g*. Vide his Gloſſ.

STANZA IV.

Ver. 1. *Skrapit*] So Ramſay's edition. Biſhop Gibſon reads *ſkripped*, which he explains, "Made a courtſie to him "in a mocking manner." "Vox deducenda videtur (adds he) per metatheſin et ſyncopen a Cimbr. *ſkapraunade*, opprobrio vexabat. Bibl. Iſland. 1 Sam. 1. 6.

Perhaps this word may be, with more facility, derived from Sueo-Goth. *ſkrapa*; A. S. *ſcreope*, a ſcraper; ſcreopan, radære, ſcalpere. Hence the ſaying, *Fa en ſcrapa*, to be blamed or mocked. Perhaps our phraſe, *To fall into a ſcrape*, may have originated from this. Shall we look here, too, for the root of the Latin *crepo*, *increpo*, with the *s* prefixed, as the Goths uſually do? Similar metaphor in the French, *Etriller* de paroles.

We

We have further to obſerve, that the Goth. *ſkrap* properly ſignifies *uſeleſs fragments* of any thing, which we call *ſcraps*. Hence metaphorically *a lazy uſeleſs fellow*. Anſg. Saga cap. Ihre Lex. in *Skrap*, *Thu eſt nęſta heims ſkripe*, Tu omnium bipedum ignaviſſimus es. As ſuch people are often vain-glorious, we have the verb *ſkrappa*. Jactare ſe, gloriari, *ſkrappa vet ſkryta*. Hence Lat. *crepare*, in the ſame ſenſe. *Skræp*, jactatio, oſtentatio.

Ver. 2. *Murgeon'd*] Made mouths at him, G. The A. S. *murcnung*, murmuratio, querela, querimonia; Goth. and Iſl. *mogla*, murmurare.

Ver. 3. *Luvid*] This may be underſtood in the common acceptation of *loving*. But our anceſtors uſed it for *praiſing*. Thus Douglas, Virg. p. 455.

" How Eneas, glaid of his victory,
" *Lovit* the goddis, and can them ſacrify.'

Bruce's Life, p. 248.

" They *loved* God, and were full fain,
" And blyth that they eſcaped ſo."

Perhaps from the French *louer*, ſays Ruddiman; but this word is formed from Goth. *loſ*, praiſe. The words, in that language, *loſt*, *luſt*, *lyſta*, all denote ſomething *high* and *loſty*. *Loſwa*, laudare; Iſland. *leiva*. In the Havamal, *Atqueld ſkal dag*, *leiva konu tha kender*, *mæke er reindur*, *is tha yfer um killmer*, *i. e.* Praiſe the day when evening is come, a wife when you know her, a ſword when you have tried it, and ice when you have paſſed it. *Loſtig*, laudable; *loford*, commendation.

He cheriſh'd her, ſcho bid gae chat him,
Scho compt him not twa clokkis,
Sae ſchamefully his ſchort goun ſet him,
His legs war lyke twa rokkis,
On rungs that day.

V.

VER. 5. *Chat him*] To go about his buſineſs, G. Properly to take care of himſelf, and not attend to her, from the Gothic *ſkota*, curare. Chron. Rython. apud Ihre, Lex. p. 619.

" Han wille thet intet *ſkota*,
" Parum id penſi habebat."

Iſl. *ſkeita*. Job 18. *Thes ſem ecke ſkeita um gud*, qui deum non curant. The ſame learned and moſt ingenious etymologiſt obſerves the correſpondence of the Fr. *Il ne me chaut*, I care not; from the old *chaloir*. He adds, Credo noſtrum a *ſkot ſinus* factum, ut a *ſinus* ſit *inſinuare*, adeoq; propriè uſurpatum fuiſſe de infantibus qui in ſinu portabantur, unde hodieq; *ſkoting* dicitur tenellus, quem nondum de ſinu deponere licet. Hence applied to other things, *Skota ſit ambele*, to look after his charge. Adde Douglas, p. 239. v. 30.

VER. 6. *Clokkis*] Beetles, ſcarabæi, G. True, the beetle in the Scot. is *clok*; but perhaps it means here, ſhe valued him no more than the *cluk* of a hen, which our anceſtors pronounced *clok*, from the ſound the hen makes.

VER. 7. *Schort Goun*] Till the French taught us to wear our clothes ſhort in the preſent faſhion, the gown, covering the knees, was univerſally worn both in England and Scotland. Hence Jun. derives it from γυνα pro γνιατα, genua.

But

But the etymon is from the Welſh *gwn*, a gown or cloak, from *gunio*, ſuere. In the *True Protraiture of Geoffrey Chaucer, the famous Engliſh poet, as it is deſcryved by Thomas Ocleve, who was his ſcholar*, and is generally put before the title-page in the old editions of Chaucer, we find him cloathed in the true Engliſh gown, cloſe gathered at the collar and wriſts, and flowing looſely down from the ſhoulders to the knees. The form of this garment we had from Germany; and it ſeems to have been imported by the Saxons, as it was worn all over Germany. Vide Spelman in *Guna*. The opulent had their gowns lined with ermine, and other rich furs; the poorer people with hare and ſheep ſkins. Boniface, Archbiſhop of Mentz, epiſt. 89. Gunnam de pellibus lutrarum factum fraternitati væſtrie miſi. Vinea Benedict, cap. 5. Senibus noſtris gunnas pelliceas tribuimus. Sometimes wrote *gonna*. Thus Gul. Major, apud Cange, in *Gonna*; Canonici ejuſdem eccleſiæ in gonnis ſuis. In old French *Gonne*. In the Romance of Guillaume del. Nez:

> " Or feraigrè, ſil me tollent ma *gonne*."

And ibid. apud Cange ubi ſup:

> " Laiſſa le ſiecle, pour devenir prodhom,
> " Et priſt la *gonne*, et le noir chaperon."

As *guna*, or *gown*, denoted the men's garment, the women's was called, in the barbarous Latin of the middle ages, *gunella*, becauſe made pretty near in the faſhion of the men's robe. Ital. *gonella*; Fr. *gotillon*, *cotillon*. Cluverius Germ. Ant. l. 1. c. 15. derives *gunam* a *gonaco*, quod Varro *majus ſagum* interpretatur, vocem Græcam eſſe ait. Hyſech. καυνακα, ϛρωματα, ἢ επιβολαια ετερομαλλα, ſtragula, altera parte villoſa. We ſhall, in another work, prove evidently, that numbers of the Greek words are formed from the Gothic, of

 which

which this is one, the robe itſelf being of Gothic, and not Greek invention. We find a Count of Angers ſirnamed *Griſe-gonelle*, from his wearing a gown furred with that colour. Vide Cange Gloſſ. in *Griſeus* color. And we find an Epiſtle of Pope John, ſolemnly addreſſed to him, Goffrido *Griſia-gonellas cognominato*, nobiliſſimo Andegavorum comiti. The men's gown is ſometimes called *cappa*. Baldricus in Geſt. Alberonis, ap. Cange, ubi ſup. Clericali ſe togo induit—et cappa de panno griſco ſe ſuper induit. Hence the ſaying of Henry IV. of France: "Je ne ſuis q'un pauvre "here. Je n'ai que la *cappe* et l'eſpée."

VER. 8. *Rokkis*] *Rock*, in Gothic and Iſlandic, properly denotes a heap of any looſe things flung together. Thus *rock hoys*, a heap or rick of hay; and thus it is ſtill uſed in Belg. Hence transferred to a heap of lint or wool put upon the ſtick for ſpinning. The tranſition was eaſily made, when *rock* was uſed to denote the piece of wood to which the lint or wool was fixed. Thus the Chron. Ryth. apud Ihre Lex. in *Roak*, p. 496.

"Quinnor tager theras hæſt ock harnijſk ifra,
"Ok monde them med *rockin* ſla."

"*Women took the horſes and breaſtplates from the men*,
"*And beat them with their* rocks."

Iſl. *rock*, and apud Kilian. Lex. Tuet. *rocken*, penſum colo aptare. See the learned Ihre, Lex. Suco-Goth. in voce. Mareſchall Obſ. ad Verſ. Angl. Sax. 4. Evangel. informs us, that in the times of Paganiſm, the belt of Orion was, by the Scandinavians, called *Frygr rock*, colum deæ Fryggæ. Thus the girl here compares Jock's gown to an ill ſhaped heap of lint on the rock. Might not his ill-ſhaped legs, if ſlender, &c. be compared to the rock or diſtaff? Another Scottiſh

tiſh Poem deſcribes the legs like *barrow-trams*. Perhaps, too, *rock* may here be meant of the gown he wore, which looked as if it had been hung on a pole; for *rock* Goth. and A. S. *rocc*, ſign. *toga*, veſtis exterior; Al. *rokk*. In the barbarous Latin, *roccus*, *rochus*. Vide Cange Gloſſ. in voce. Gall. *rochet*. Whence we call the outer-garment of a ſucking-child a *rochet*, or *rachet*, and the Engliſh, putting *f* before, have formed their word *frock*; Gall. *froc*. Stadenius derives *rock* from *rauh*, rough, hairy. Ulphil. *rih*, as our anceſtors firſt were clothed in ſkins, and after wool came to be uſed, they continued to line their gowns with furs of different kinds. The Finlanders ſtill call a furred gown *roucka*, and the bed-coverings they uſe, made of ſheep-ſkins, are named *roucat*; whence our *rug*.

From this origin comes *rocklin*, the linen veſtment worn by the prieſts; the biſhops *rocket*. Thus Hiſtor. Sigiſmund. ap. Ihre Lex. vol. 2. p. 450. *Aſlagges præſtens hwita rocklin*, abrogatur ſacerdotis linea toga. This word was uſed in the ſame ſenſe by the ancient Latins, as we ſee from Feſtus; *Rica*, veſtimentum quadratum, fimbriatum, purpureum, quo Flaminæ pro palliolo utebantur—Titinius, *Rica* et lana fucidei, alba veſtitus. Our readers will find many learned and critical miſtakes in the notes on this paſſage, which is quite plain to thoſe who know that it is a Gothic or Scythian term, as many more of the ancient Latin words are. Confer Jun. Etym. in *Rokette*; Spelm. in *Rocketum*.

Ver. 9. *Rungs*] Round and long pieces of wood. Vox in uſu apud Anglos boreales, G.

Properly poles, or long ſtaves like hunting poles, frequent in Douglas, and our old writers. Skinner ſays the carpenters call thoſe timbers in a ſhip, which conſtitute her floor, and are bolted to the keel, *rungs*.

STANZA

V.

Tam Lutar was thair minſtrel meet;
Gude Lord! how he cou'd lans!
He playt ſae ſchill, and ſang ſae ſweet,
Quhyle Towſie took a tranſs.

Auld

STANZA V.

VER. 1. *Minſtrel*] This term was indiſcriminately applied to the harper, the fiddler, or the player on the bagpipe. Fr. *meneſtrier*. It appears to be derived from A. S. *minſter*; and thoſe called *minſtrells* were employed in the public worſhip of the cathedrals as ſingers, (vide Jun. in voce) in the ſame way the Welſh called muſicians *cler*, as employed in the ſame way. Thoſe minſtrels, during the middle ages, united the arts of poetry, inſtrumental and vocal muſic, their ſongs being always accompanied with the harp. Thus, too, our Poet repreſents his minſtrel, in ver. 3. below, as playing and ſinging. They ſeem to have been the genuine ſucceſſors of the ancient bards, who, under different names, were admired and honoured from the earlieſt ages among the Gauls, Britiſh, Iriſh, and Scandinavians; and, indeed, by all the firſt inhabitants of Europe, whether of Celtic or Gothic origin. It were eaſy to add many curious particulars concerning this once famed race of muſicians and poets; but we refer our Reader to the elegant diſſertation on the ancient Engliſh minſtrels, preſixed to the Reliques of Ancient Poetry, where we find it obſerved, that the light of the ſong (to uſe Oſſian's expreſſion) never aroſe without the harp. Douglas, Virg. 250. 18.

"Syne

" Syne the menſtrallis, ſingaris, and danſaris,
" About the kyndlit altaris."

Du Cange has collected a number of curious anecdotes concerning theſe minſtrells, voce *Miniſtelli*. The uſual theme of their ſongs we may learn from an old French romance, quoted by this lexicographer:

" Quiveut avoir des bons et des vaillans,
" Il doit aler ſouvent a la pluie et au champs,
" Et eſtre en la battaille, ainſi que fut Rolans,
" Les quatre fils Haimon, et Charlons li plus grans,
" Li dus Lions de Bourges, et Guion de Connans,
" Percival li Galois, Lancelot et Triſtans,
" Alixandres, Artus, Godefroy li Sachans,
" Dequoy cil menetriers ſont les nobles Romans."

VER. 2. *Lans*] To run or ſkip; metaphorically to dance. Arm. *Lanca*, jaculari, lanceam vibrare. The minſtrels, in general, could acquit themſelves as dancers, as well as ſingers and poets. Douglas, Virg. p. 297. 16.

——" Turnus *lanſand* lightlie over the landis,
" With ſpear in hand purſewis."——

Some think the phraſe *to launch a ſhip*, comes from this word. Vide Eſſay prefixed to Reliques of Ancient Poetry, p. 41. This ancient Celtic word has pervaded many dialects. Baſq. *lancza*; Gael. *langa*; Corn. *lancels*; Alam. *lamze*; Gr. λογχη; Hung. *lantſas*, a ſpearman. Hence Lat *lanceare*, *lancinare*. Confer Voſſ. Etym. Lat. in *Lancea*.

VER. 4. *Tranſs*] The name of ſome foreign dance, perhaps then firſt uſed in Scotland, and oppoſed to *Lightfute*, a ſpecies of the *hayes*, or, as the Scots call it, *reel*, a *train*. Belg. *trein*, ingens eſſe clarûm numerus (ſays Jun.) qui ductorem

Auld Light-fute thair he cou'd fore-leet,
And counterfittet Franſs;
He held him as a man diſcriet,
And up the Moreis-danſs
He tuke that day.

VI.

ductorem ſuum comitatur; une queue trainante, une traine de gens; of which train Towſie was the leader, or *choragus*, as in this manner the Moreſco dances are ſtill performed, which are mentioned below.

VER. 5. *Fore-leet*] To outdo, G. This is an error; for *forlata*, Goth. ſignifies to leave off, to deſert. Job 4. 3. *He kan forlatat?* Quis illud derelinquere poterit? Ulphil. *tra-letan*. So Mark viii. 3. *Jabai fraleta ins lauſqui thrans;* If I ſend them away empty. The Iſlanders write it *firilata*, and *fyrirlita*. Vide Snorro, vol. 1. p. 103. The prepoſition *for*, generally indicates a bad acceptation. Thus *forhæda*, to contemn; and, where God is ſpoken of, to blaſpheme. *Forhala*, to delay; *forhægda*, to deſtroy; *forhalla*, unjuſtly to detain what is due to another. An hundred more examples might be given: Thus Towſie here *fore-leets*, leaves off and deſpiſes the dances of his own country, and betakes him to the French and Moreſco tunes.

VER. 7. *Up-tuke*] He took up; he began. Phraſis eſt Cimbrica. Etenim taſia, taſia till, et taſia upp, ap. Iſlandos ſignificant *incipere*, ut, ogg drottins andetof ad vera med honum, cæpitq; ſpiritus domini eſſe cum eo. Gib.

Goth. *taga*, in general, to take. *Taga til lans*, to take on credit; *taga arf*, to take or ſucceed to an inheritance; Iſl. *taka*. The great antiquity of this word may be ſeen in the Latin

Latin *tagere*, and *tagax*, ap. Ciceron. Qui lubenter capit, rapax. Plaut. Milite:

" *Tetigit* calicem clanculum."

That is, ſtole or *took* it. Hence *integer*, from whom nothing is taken. *Taga* alſo ſignifies *proficere*. *Han tager ſik wackert*. Pulchre proficit. He *takes* to it. Meric. Cauſaubon. de Ling. Angl. Sax. p. 366. Ταω vel ταχω, τε]αχα. Aor. 2. Partic. τε]αγων. Exponunt quidam τεινας, alii τιναζας, alii deniq; λαβων, accipiens, prehendens, quos Steph. ſequitur —Certe. Τη imper. ex ταω—omnes exponunt λαβε. Cape. Angl. *take*. It ſignifies alſo *to chooſe*. *Taka konung*, regem eligere. Snorro, vol. 1. p. 65. *Taga lag*, legem accipere.

VER. 8. *Morris Dance*] Afric or Mooriſh dance. A la *Moreſca*; It. Fr. *Moreſque*: Hence corruptly *Morris dance*. This kind was much uſed by our anceſtors, and is included in the catalogue given by G. Douglas, Virg. 476. 1.

———" Gan do double frangillis and gambettis,
" Danſis and roundis traſing mony gatis,
" Athir throw uthir reland on their gyſe,
" Thay futtit it ſo, that lang war to deviſe
" Thare haiſty fare, thare revelling and deray,
" Thare Moriſis."

Junius explains it—Chironomica ſaltatio—faciem plerumq; inficiunt fuligine, et peregrinum veſtium cultum aſſumunt qui ludicris talibus indulgent, ut *Mecuri* eſſe videantur;—becauſe this ſpecies of dance was firſt brought into Spain by the Moors, and from the Spaniards it was communicated to other European nations, together with the *rebeck*, or *violin*, which is a Mooriſh inſtrument.

VI.

Then Steen cam ſtappin in wi' ſtends,
Nae rynk might him arreſt,
Splae-fut he bobbit up wi' bends,
For Mauſe he maid requeiſt;

He

STANZA VI.

VER. 1. *Stends*] Long paces, or great ſteps. G. In old Scots, *to ſtent*, to extend; a Lat. *tendere*. Douglas, p. 39. 34.

"Cruell Achil here *ſtentit* his palzoun."

Ital. *ſtendere*. Hence *ſtend*. Douglas, deſcribing horſes running off with the car, p. 338. 31.

"And brake away with the carte to the ſchore,
"With *ſtendis* fell."——

And p. 420. 53.

"Quhilk fleis forth ſae wyth mony ane *ſtend*."

VER. 2. *Rynk*] Sax. *rinc*. Homo robuſtus, fortis, præſtans, G. And hence it came to ſignify, *a man* in general; as *wærcæſt rinc*, fidus homo. *Rinc*, alſo uſed for huſband. Vide Cædmon. 4. 22. Lye, Sax. Lex. in *Rinc*. Here it means a ſtrong man, or ſoldier, as it is alſo explained by Lye, Gloſſ. Sax. in Voce.

VER. 3. *Bobit up*] Jumped, or danced, with many bendings of the body. We find a ſet of men, in the middle ages, who

He lap quhyle he lay on his lends,
  But ryſand was ſae preiſt,
Quhyle he did hoaſt at baith the ends,
  For honour o' the feiſt,
    And dauns'd that day.

VII.

who, from the imperfect accounts given of them, appear to have been a kind of itinerant dancers, and, like their other wandering brethren, of no very good character. Urſtis. ap. Spelman. in *bobones*, *bubones*, lixæ, calones—Aliqando nebulones et Furciferi. Ger. *buben*. Chron. Colmar. ap. Cang. in *Bubii*. Servorum autem pauperum (in exercitu) qui dicuntur *bubii*, tanta fuit multitudo de *bobinare*. Conviciare, clamare, ap. Feſt. ubi vide Scaliger.

Bab, bow often, or ſink low, apud Anglos occidentales, to *bob*, or *bob* down. Gib.

Ver. 5. *Lap*] Supped; lapt. A Cimbr. *lepia*. in Imperf. *lapte*, linqua vel lambendo bibere. G.

Surely our learned prelate has not attended to the obvious ſenſe of the paſſage: Our Poet deſcribes a clown dancing and *leaping* with ſuch violence as to fall. To *loup* is to *leap*; he *lap*, he *leaped*. Thus the Biſhop of Dunkeld, p. 418. 47.

——" Some in haiſt, with an *loupe* or ane ſwak,
" Thamſelf upcaſtis on the horſis bak."

Iſland. *ad hleypa*, to run; Sax. *hleapere*, ſaltator. Confer Jun. Gloſſ. in *Leap*.

Lends] Loins. Sax. *lendenu*, *lendena*, *lendene*; Iſl. *lendes*, Gib. From Iſl. *leinge*, to extend, this being the length of the trunk of the body.

VII.

Then Robene Roy begouth to revell,
And Towſie to im drugged.
Let be, quo' Jock, and caw'd him Jevel,
And be the tail him tuggit:

Then

VER. 7. *Hoſtit*] Anglis Sept. to *hoſt*, eſt tuſſire. Sax. *hwoſta*, eſt tuſſis; Iſl. *hooſt*; Angl. occident. to huſt, *i. e.* to cough violently. Gib.

Hoaſt, *hoſt*, cough; A. S. *hwoſta*, from the Iſl. *hooſte*, tuſſis; Angl. Bor. *hauſte*, id. a dry cough, as Ray explains it. Belg. *hoeſt'n* to cough.

STANZA VII.

VER. 1. *Revell*] To grow noiſy or troubleſome. Belg. *ravelen*, *raveelen*, æſtuare, circumcurſare. Skinner's etymology from Fr. *reveiller*, is ridiculous. We may here obſerve, that of old the word *revel* did not ſignify, as now, riot and diſorder, but decent mirth and cheerfulneſs. So G. Douglas, p. 146. 48.

" With *revele*, blythneſs, and ane manere fere,
" Troyanis reſavis thaim."

Chaucer alſo uſes it in the ſame good ſenſe; as alſo *riot*, in which he is followed too by the Biſhop, p. 37.

" The gild and *riot* Tyrrianis doublit for joy."

And p. 269. 46.

" The blisfull feiſt they making man and boy,
" So that thre hundredth rial temples ring,
" Of *riot*, rippet, and of *revelling*"

So

So the old French *rioter*, to feaſt and be innocently merry. In this, however, they have departed from the original meaning of the Goth. *reta;* Iſland. *reita*, ad iram concitare. *Rede*, *raide*, anger. Inde Scot. *rede;* Angl. *rate*, et præpoſito, *wrath;* Alam. *ratan*, irritare. It is more than probable that the ancient Latins uſed *ritare* in the ſame ſenſe; and hence the etymon of *irritare* and *proritare*, which the modern etymologiſts can make nothing of. From *riot*, the Barb. Lat. has formed *riota*, uſed in its original or bad ſignification. So Statuta Colleg. Coriſop. apud Cange, in *Riotta:* Ab omnibus contentionibus, rixis, jurgiis, convitiis, *riotis*. And ibid. Ad invicem tunc inceperunt magnam *riottam*, et fugerunt hinc inde. Ital. *riotta*. Villani Hiſt. l. 9. cap. 304. Venendo tra loro, a *riotta*. Fr. *riote*. So Hiſt. de la Guerre Sacr. ap. Cange. Par cette mariage fut faite concorde du Roi de France, et de celui de Caſtele, de *riote* que eſtoit entre eux. And the Poet, (ibid.)

" A tant commencent environ,
" A *rihotter* tout li Baron."

We have in King Rob. Brece's Life, *To riot all the land*, *i. e.* To plunder it.

Ver. 2. *Drugged*] Came to him. Eſt phraſis Cimbrica. *At draga till*, eſt venire ad, vel in. Deut. 1. v. 2. *Draga yfer*, tranſire. V. 24. *Draga* ut, egredi. Deut. 3. 1. *Draga fram*, præcedere. V. 18. Gib.

We have little to add to the learned Biſhop's obſervation, but to remark the analogy of the languages derived from the Gothic. Thus A. G. *dragan;* Angl. *draw*. In the ancient laws of Weſter Gothland, ap. Ihre, Lex. in *Draga*, it is written *Draha*, *Ar eig or huſum dræhit*, ſi ex ædibus portatum non fuit, in the ſame ſenſe as the Latin *traho*, Fr. *trainer*. *Draga wagnen*, to draw a waggon. Aſthmatic people are ſaid *draga andan*, in the ſame ſenſe almoſt as the Latins,

Latins, ſpiritum *trahere*. Vide Liv. l. 4. cap. 21. *Drága not*, to draw a net. Whence our ſmall net, thrown with the hand, is called a *drag-net*. We may alſo hence derive the name of that ſpecies of net, called by the Latins *tragulæ*, a *trahendo*, ſays Turneb. Adverſ. l. 20. c. 14. Vide Plin. l. 16. c. 8. Iſidorus calls it *tragum*. Metaphorically *Draga ſin wæg*, to go away. Lat. *viam ducere;* Belg. *trecken*. Adde Cange in *Traho*, where he notes the origin of the French *tirer vers un lieu*. It is uſed alſo to ſignify *doubting*, the mind being *drawn* hither and thither. *Han nager vid ſig*, deliberat de hac re. We find quite a ſimilar phraſe, Salluſt. Bell. Jugurth. cap. 93. Marius multis diebus et laboribus conſumptis, anxius *trahere* cum animo ſuo, omitteret ne inceptum, an fortunam opiniretur. *Te deceive*. Laur. Petri de miſſa, ap. Ihre, ubi ſup. *Chriſten almoga hafwær latit talje och dragha ſig*. Populus Chriſtianus ſe decipi paſſus eſt. Franc. *trahir*, to deceive or betray.

Ver. 3. *Jevel*] Vox blandientis, forſan idem quod jewel. Gib.

We cannot agree with the Biſhop in this interpretation. Theſe people are about to quarrel, and therefore *jevel* muſt here be a term of reproach; perhaps an evil-ſpirit or dæmon. Goth. *jette*, giant; Iſland. *gotun*. The Saxons call a giant *Eten;* and hence, perhaps, the Scots *Redeten*, the name of a Giant or Dæmon uſed by nurſes to frighten their children. *Jettegrytor*, ollæ gigantum, round holes in the rocks, in which (ſay the vulgar) the Giants or Dæmons cooked their victuals. Uncertain as we are of the true reading of the MS. we only hazard this as mere conjecture.

Ver. 4. *Tuggit*] Drew. Scots *tugge*, to draw, from the Goth. *tahjan*, lacerare, diſcerpere. Ulph. Mark ix. 26. *Filu tahjands ina*, Greatly fearing him. Adde Luke ix. 42. Hence, as the learned Ihre obſerves, (in voce) *tugga*, to eat,

The Kenzie clieked to a kevel,
God wots if thir twa luggit;
They parted manly wi' a nevel,
Men ſay that hair was ruggit
Betwixt them twa.

VIII.

eat, to *tear* with the teeth, as in chewing. Iſl. *toga;* A. S. *teogan,* trahere. Confer Ihre, Lex. 2. p. 973.

Ver. 5. *Kenzie*] The angry man. A. S. *Kene, kén wer,* Vir acer, iracundus.

Clieked] Catched up, or ſnatched. Gib.

Click, in old Engliſh, apprehendere, rapere. Iſland. *kla,* frico. *Ad klaa,* fricare. Hence *claw,* and *to claw.* Sax. *clawan,* ſcabere. Perhaps *klick* is only a contraction of the Saxon *gelæccan,* apprehendere.

Kevel, or Gevel] So it ſhould be wrote, and not erroneouſly, as in Ramſay's edition, *cavell.* It is properly a long pole, ſtaff, or ſpear. Goth. *gafflack,* jaculi genus, apud Vet. Suio-Gothos, ſays the ingenious Ihre, in voce. Snorro, tom. 1. p. 367. *Olafr K. ſcaut ſtundum bogaſcoti, enn ſtundumga ſpcum,* King Olaf ſometimes fought with the bow, and ſometimes uſed the dart. A. S. *gafelucas.* Matthew Paris, ad an. 1256. p. 793. Friſones—ipſum Williefmum cum jaculis, quæ vulgariter *gaveloces* appellant—e veſtigio hoſtiliter inſequebantur. Hence the French *javelle, javelot,* and our *javelin. Gaffel,* Ihre explains, *Quicquid bifurcum eſt,* as a hay-fork. Hence Scot. *gavelok,* an iron crow, or lever, as it is generally divided into two toes at the lower end. Pelletier, Dict. Celt. derives it from two Celtic words, *galf,* bifidus,

VIII.

Ane bent a bow, ſic ſturt could ſteir him,
Grit ſkayth wead to haif ſkard him:
He cheiſt a flane as did effeir him;
The toder ſaid, Dirdum, Dardum.

Through

bifidus, and *flach*, ſcipio, ut adeo denotet baculum bifurcum. Welſh *gefa*, il, forceps.

VER. 6. *Luggit*] Pulled each other about. Goth. *lugga*, crines vellere; A. S. *geluggian*, vellere; Iſl. *lagd*, villum notat; *lugg*, villus, ſign. any cloth or other thing which has been made rough by carding. Hence, perhaps, the Greek λαγος, hirſutus; and the name of the hare in that language, λαγωπος, alias δασυπους.

It is not eaſy to give a reaſon for Biſhop Gibſon deriving this Scots word from Cimbr. *liuga*, fingere; Sax. *leogan*; Goth. *linga*, mendacium. Nothing can be more foreign to the obvious meaning of the paſſage. In old Engliſh, *lug* ſignifies to draw or pull.

VER. 7. *Nevel*] Alapa, (ſays Gibſon, Not. in Polem. Middin.) a blow or box on the ear, qua quis proſterni poteſt. Verb *nevel*, to box. Cimbr. *hneffe*, pugnus. Scotis *neaf*, (rectius *nief*, or *nieve*) et *fella*, proſternere. Angl. *to fell*. Dougl. Virg. 123. 45.

"And ſmytand with *nieffis* her brieſt."

Bruce's Life, p. 431.

"And als their *nives* aſt ſamen drive."

STANZA

STANZA VIII.

VER. 1. *Sturt*] Wrath, anger, deſpite. *Sturt* is uſed actively by Chaucer, to ſtrive or contend. A. S. Alem. Cimbr. *ſtrid*, and *ſtrit*. Gloſſ. apud Jun. in *Strife*, altercatio. *Strit*, ſeditio. *Heim ſtrit*, dimicant, pugnant, ſtrident. Iſland. *ſtryd*; Germ. *ſtreiten*, to fight; Iſl. *ſtir*, bellum.

In Suio-Goth. *Storto*, præcipitem agere, deturbare. *Storta en i olycka*; aliquem in infortunium præcipitem dare. Germ. *ſturtzen*, *genſtortig*, contumax; *paſtorta*, irruere. Iſl. *ſtyr*, conflictus. Hence the old French *eſtour*, and our *ſtour*, heat of battle, often uſed by the old poets: Douglas, 387. 4.

"The *ſtoure* encreſſis, furius and wod."

Life of Bruce, p. 293.

"The *ſtoure* begouth."

He alſo uſes the word *ſturt* to ſignify *vexation*, 41. 36.

"Dolorus my lyfe I led in *ſturt* and pane."

And p. 238. 21.

"*Sturtin* ſtudy has the ſtere."——

Confer Rudd. Gloſſ. ibid. in *Sturt*.

VER. 2. *Skaith*] Damage, hurt, loſs. In our old laws, *ſkaithleſs to keep*, to preſerve from harm. Douglas, 72. 23.

——"How grete harme and ſkaith, for evermair,

"That child has caught."——

And. p. 41. v. 43.

"To me this was firſt appearance of ſkaithe."

A. S. *ſkeathian*, *ſcaethan*; Teuton. *ſchaden*, to hurt. Vide Lye, Sax. Dict. Theot. *Skadon*, damnum, noxa; et Goth. *Skathjan*, nocere. A. S. *ſceathe*; Teuton. *ſchade*.

Skar'd] To have affrighted or hindered him, Douglas, 214. 52.

Through baith the chieks he thoch to chier him,
Or through the erſs haif chard him;
Be ane akerbraid it came na' neir him,
I canna' tell quhat mard him,
Sae wide that day.

IX.

" Ne *ſkar* not at his freyndis face, as ane gaiſt."

Uſed alſo actively, to *ſcare*, to *terrify*; *ſcare-crow*, a figure uſed to fright away birds. Heſych. interprets σκαριζεσθαι, ταραττεσθαι, turbatur; and Euſtath. σκαριζων, palpitare.

Ver. 3. *Cheiſt*] Or cheſid, *i. e.* chooſed. Thus Douglas too uſes it. Alam. *kieſen*, eligere, from the Iſland. *kiooſa*, eligere.

Flane] Arrow, alſo written *flaine*. Angl. S. *flan*, *flán*. Perhaps (ſays Lye) from *fleogan* or *fleon*, volare. Iſland. *flein*, an arrow. Douglas, 387.

——" Fleand with her bow ſchute mony ane flane."

Effeir] For this is the true reading; not as in Ramſay, *affeir*. He choſe out ſuch an arrow as ſuited his hand. This is an ordinary term in old our laws: *As effeirs*, as belongs to, as is proper and expedient. *Efferand*, or *effering*, conform to, proper to. Vide Ruddim. Gloſſ. ad G. Douglas.

Efferis alſo ſignifies buſineſs. Douglas, p. 359. 48.

" The greateſt part of our werkis and *efferis*
" Ben endit now."——

Unleſs this be only another mode of ſpelling *affairs*.

Ver. 4. *Dirdum dardum*] Term of deriſion; a great ado about nothing. Seems to be formed from the Iſland *dyr*, pretioſus; or rather from *dyrd*, gloria, *dyrka*, glorifico. The other

IX.

Wi' that a frien o' his cried, Fy!
And up an arrow drew;
He forgit it ſae forcefully,
The bow in ſlinders flew.

Sic

other word ſeems to be added only, *euphoniæ gratiæ*, unleſs it be alſo from the Iſland. *daare*, raſh; whence our verb, to *dare*.

Ver. 6. *Chard*] This is another part of the verb *cheir*, in the verſe before. Perhaps it may come from Goth. *karſwa*, minutim cædere. Sax. *ceorfan*, *beceorfan*, amputare; *ceorf-æx*, ſecuris. Hence *char* ſignifies to *wound*, or *cut*; and our *carve*, to divide or cut meat into ſmall pieces.

Ver. 8. *Mard*] Spoilt his ſhooting; made him err ſo wide. Sax. *amyrran*, diſtrahere, conſumere; Aleman. *merren*, to hinder; Iſl. *meru*, minutim, diſſipare; *marde*, diſſipavi.

STANZA IX.

Ver. 3. *Forgit*] Preſſed. Iſl. *fergia*. In Præter. *Fergde*, premere, compingere. G.

Farg, Preſſura, apud Verelium. Hence, perhaps, our word *fardel*, burden. "*Ferg*," (ſays Ihre) "vocantur conti, "qui ad continendum corticem, quo domus ruricolarum te- "guntur, faſtigio utrinq; dimittuntur." From this idea of

Sik was the will of God, trow I;
For, had the tree been trew,
Men ſaid, that ken'd his archery,
He wald haif ſlain enow,
Belyve that day.

X.

preſſing, perhaps the name of a ſmith's *forge* is derived; at leaſt, this etymology may be as juſt as thoſe mentioned by Menage and Junius, in *Forge*. Biſhop Douglas calls a ſmith *forgeare*, and a forge *forgin*.

Ver. 4. *Flinders*] Splinters. Biſhop Douglas writes it *ſlendris*, and Mr Ruddiman (in Gloſſ. ad Virg.) deduces it from Lat. *findere*, Fr. *fendre*. But the true origin is the Gothic *ſlinga*; fruſtum, utpote quod percutiendo rumpitur, ſays the learned Ihre. *Iſlinger*, pieces of broken ice. And theſe from *ſlenga*, tundere, percutere; Gr. ϑλαω, ferio. Hence, too, Germ. *ſlegel*, our *ſlail*, and the Fr. *ſleau*. From this idea, the Icelanders call a wedge *ſleigr*, and the Suio-Goths *plugg*, in the ſame ſenſe as we uſe it, *viz.* a piece of wood driven into a hole. Vide Ihre, Lex. in *Plugg*. This moſt accurate etymologiſt thinks that the ancient Iſlanders pronounced *ſlæc*, ſegmentum, fruſtum, partem de toto demptam. If this origin be juſt, we have here the real meaning of the A. S. *ſlicce*, and our *ſlitch*, as expreſſing a part of the carcaſe of the ſow. Iſland. *ſlycke*. In Trygwaſ. Saga, p. ii. p. 23. *Fleickis ſneid*, fruſtum lardi. Confer Ihre, Lex. in v. *Flaca*, findere, partiri. Jun. in *Flitch*.

Ver. 7. *That kend*] Scribe *quha* kend.

Kend

Kend, From *kunna*, Goth. *ſcire*. Ulphila, *kunnan*, to *know*. Joh. vii. 27. *Kunnum*. Adde John xiv. ver. 4. Heſychius has κοννειν, ſcire; *kunniſt*, ſcientia, now pronounced *konſt; kunnoga*, notum facere; *kunnog*, ſciens, peritus. Knytl. Saga, p. 4. "*Harald K. baud cunnugum* "*mannum*;" "King Harald conſulted the Diviners;" or, as we ſay, the *cunning men*. Hence, he who attends to the courſe of the ſhip is ſaid to *cunn* the ſhip. Transferred alſo to denote bodily ſtrength, if this be not its primary ſignification. Al. *chunnan*, poſſe, valere, Germ. *chonnen*. Anglice *can*.

Ver. 8. *Enow*] Enough, many. Sax. *genog*, *genoh*, ſatis; Goth. *ganohs*, multus; Iſl. *gnoght*, *nogt*, abundance; *gnogr* vel *nogr*, abundantia. G.

In Ulphila, Joh. xiv. 8. *Gana unſis*, ſufficit nobis. Alam. *genuoh*, any, enough.

Ver. 9. *Belyve*] Senſus hujus vocis conſtat ex Verſione G. Douglas, ubi ſic redditur hoc carmen.

"*Extemplo Æneæ ſolvuntur frigore membra.*"

"*Belive* Æneas' members ſchuke for cauld;" Et iſtud,

"*Ut primum lux alma data eſt.*"

"*Belive* as that the haleſum day wox licht."

Quibus adde:

"How Æneas in Afric did arrive,
"And that with ſchote ſlew ſeaven hartis *belive*." G.

Mr Ruddiman would derive this word from Teuton. *blick*, nictus oculi. We in Scotland ſay, A thing was done in a *blink*, ſuddenly; from Iſl. *blinka* nictare; *ogonblick*, nictus oculi. In the ancient Ballad of *William of Cloudeſlie*, (Rel. of Anc. Poetry, vol. 1. p. 164.)

"The

X.

An haſty henſure, callit Hary,
Quha was an archer heynd,
Tytt up a taikel withoutten tary,
That torment ſae him teynd.

" The fyrſt boone that I wold aſke,
" Ye wold graunt it me *belyfe*."

Ibid. p. 91.

" He thoght to looſe him *belive*."

STANZA X.

Biſhop Gibſon places here the Stanza beginning,

" A zape young man that ſtood him neiſt," *&c.*

which is the XII. in Ramſay's edition.

VER. 1. *Henſure*] So Ramſay. Gibſon has here *kinſman*; we know not on what authority. *Hein*, *heini*, Celt. ſtrong young man. V. Bullet in *Heini*. It would ſeem that the copy followed by the Biſhop was very faulty; or perhaps he left out this word, becauſe he did not underſtand it.

VER. 2. *Heynd*] Lord H. in his Gloſſ. to the Ancient Scots Poems, explains it *handy*, *expert*. Douglas, p 363. 53.

——" Eneas *heynd*, curtas, and gude."

And p. 306. v. 3.

——" Clitius the *heynd*."

Skinner writes *hende*, which he explains, *feat*, *fine*, *gentle*.

VER.

I wat na' quhidder his hand cou'd vary,
Or the man was his frien';
For he eſcapit, throw the michts of Mary,
As man that nae ill meind,
But gude that day.

XI.

Ver. 3. *Tytt up a taikle*] Made ready an arrow. Chaucer:

"Well could he dreſs his *takcle* yomenly."

And:

"The *tackle* ſmote, and depe it went." G.

Douglas uſes the ſame often: Thus, p. 300. v. 1.

"His bow with hors ſenonnis bendit has he,
"Tharin ane *tackill* ſet of ſouir tree."

And below, (ibid.)

"Quhirrand ſmertly furth flaw the *takyll* tyte."

Tackle, Goth. ſig. ornamenta navis, rudentes. Ihre, in Lex. *Tackle*; and hence we ſay the *tackles*, the ropes of a ſhip.

Ver. 4. *That torment ſae him teynd*] So Ramſay. The Biſhop reads:

"I trow the man was tien."

Not having the MSS. we cannot judge which is the true reading. *Torment* is uſed by our old writers to ſignify *wrath, anger, indignation.*

Ver. 4. *Teynd*] *Tien*, incenſed; Sax. *teona*, irritatio. G.

Teen,

Teen, and, as Chaucer writes it *tene*, injury, vexation. Sax. *teonan*, injuriæ, calumniæ; Belg. *tenenn*, *tanen*, irritare. *τεινεσθαι*, vexare. Vide Junius, in *Teen*.

Ver. 5. *I wat na'*] I know not. Goth. *wetan*, ſcire. Ulph. *vitan*; Iſland. *vita*; Germ. *wiſſen*. The Latin, with the digamma, hence forms *video*. The A. S. for *vitan*, put often *wiſtan*. Hence our *wiſt*; *I Wiſt not*. Non multum abludit *εἰδω*, *εἰδέω*, quæ de acie tammentis quam oculorum uſurpantur; as the moſt ingenious critic Ihre obſerves, in *Weta*. The Goths diſtinguiſh betwixt *bokwett*, artium ſcientia, and *manweett*, humanitas; and indeed they are often found ſeparate.

Ver. 6. *Or the man was his frien'*] Biſhop Gibſon reads thus:

"Or his foe was his friend."

Which is ſcarcely to be underſtood.

Ver. 7. *Michts of Mary*] Through the protection of the Virgin. Every body knows, that the blind votaries of Popery more frequently addreſs themſelves in prayer to the Virgin Mary, than either to God or our Bleſſed Saviour. The Scots ſay *mights*, power, from Ulphil. *mahts*, *magan*, poſſe. Mark xiv. v. 20. *Ni mag qwiman*. Non poſſum venire. Iſl. *At meiga*.

Ver. 8. *As man*, &c.] Biſhop Gibſon has it:

"As one that nothing meant."

But I know not on what authority. He has either uſed unwarrantable liberties with the text, or has been miſled by ſome erroneous copy.

STANZA

XI.

Then Lowry lyke a lyon lap,
An' ſone a ſlane can fedder;
He hecht to perſe him at the pap,
Theron to wad a wedder.

He

STANZA XI.

VER. 1. *Lap*] Run, a Cimbr. *Hlaupa*, in Imp. *hliop* currere. Vel *leapt*, a Sax. *leapan*, ſaltare, currere. Imperf. *Laup*. G.

The laſt etymology is the true one; from *laup* we ſay, *to loup*, to jump. Thus Douglas, Virg. p. 418.

——" Sume in haiſt, with ane *loupe* and ane ſwak,
" Thameſelf upcaſtis on the horſis bak."

Goth. *lopa*, currere. Hence *loppa*, a flea. Ulphila writes *hlaupan*, ſaltare. Mark, chap. x. ver. 5. *Uſhlaupands*, exilians. Jun. in Gloſſ. Ulphil. thinks this has ſome connection with λαυϑάζω, which Heſychius explains σπευδω, haſtens.

VER. 2. *Flane*] Vide Note to Stanza VIII.

VER. 3. *Hecht*] Hoped. A. Sax. *hiht*, ſpes. G.

Hecht, he promiſed to himſelf, or vowed. So LL. Goth. cap. 4. 1. (ap. Ihre in *Heta*) Engin ma haita a huathki a hult epa hauga. Nemo vota nuncupabit, nec luco nec tumulo. Ulphila *gahaitan*. Vide Mark xiv. 11. Al. *heizan*. Gloſſ. Lipſii, *Giheitan*. Iſland. *heita*, unde *heit* votum. *Streinga heit*, voto ſe obligare.

He hit him on the wame a wap,
It buft like ony bledder;
But ſwa his fortune was and hap,
His doublet made o' lether
Saift him that day.

XII.

VER. 4. *Wad*] Pawn. Goth. *wad*, pignus; A. S. *wed*, *wedde ſyllan*, pignus dare. Fenn. *weden*. We muſt obſerve here, for the illuſtration of this phraſe, that *wad* properly ſignifies *cloth*; becauſe, in the ſcarcity of caſh of old, cloth was given as ready money, and received as ſuch for other goods. Hence, when any pledge was given, it was generally *cloth*, wad; and from the frequency of this cuſtom, *wad* came to ſignify a *pledge*. We ſtill ſay, the *wadding* of a gun. By the common change of *f* and *w*, the Iſlanders pronounce *fat*, and *fot*. Alam. *pfand*; Goth. *pant*, *pans*; Lat. *pignus*. Hence the Goth. verb *wadſætta*, oppignorare, and the Scots law-term *wadſett*, and *to wadſet*, to lay in pawn. In the middle Latin we find *vadium*, *guadium*, &c. Etrard in Græciſmo, ap. Cange in Vadium.

"Vado viam, vado quadrupedem, vadio, vadium do,
"Pro conſorte vador; ſonat hoc quod ſum fidejuſſor."

Hence *vadimoniare*. Vide plura ap. Cange in *Vadium*, et in *Plegius*. Alſo called *gagium*, unde Fr. *gage*; and from hence the *gage*, offered by the challenger, and taken up by the perſon challenged, in ſurety that he was to fight the other.

VER. 5. *Wap*] A blunt or edgeleſs ſtroke, in oppoſition to one that pierces the ſkin. The elegant Editor of the Scots Poems, printed Edinburgh, 1770, explains *wapped*, ſuddenly ſtruck down, that is, by a *blunt ſtroke*, as of a cudgel.

VER.

VRR. 6. *Buft*] Sounded; a dull ſound, ſuch as a bladder filled with wind makes, when ſtruck. *Puff* of wind; flatus venti. Fr. *bouffeè* de vent; Belg. *boffen*, to puff up the cheeks with wind. Hence *buffet*, a blow on the cheek. Dan. *puff*, plaga, ictus. *Puffe*, percutere malas inflatas. Hence, too, vain-glorious boaſters are called by the Dutch *poffen* and *poechan*. Gr. Ποιφυσσειν, vehementius ſpirare. Fr. *piaffe*, pomp, vain glory.

VER. 8. *Doublet of lether*] Our anceſtors wore very commonly clothes made of leather; and anciently the inhabitants of this iſland uſed no other garments. But even long after the uſe of woollens, thoſe who lived much in the woods, and the yeomanry, were often clad in ſkins. Thus Guy of Giſborn is dreſſed, Rel. of Anc. Poet. vol. 1. p. 83.

" And he was clad in his capul hyde,
" Top, and tayle, and mayne."

We in this iſland had this cuſtom from our German, and they from their Scythian anceſtors, of whom Juſtin, l. 2. c. 2. " Lanæ iis uſus, ac veſtium ignotus, quanquam continuis fri-
" goribus urantur, pellibus tamen ferinis, aut murinis, utun-
" tur." Adde Iſidor. lib. 19. cap. 23. and Cæſar of the Suevi, lib. 4. cap. 1. Cluver. Geogr. l. 1. c. 16. We find the Emperor Charlemagn clothed with a ſkin above his inner garments. Eginhart, Tit. Car. cap. 23. deſcribing his dreſs, " Veſtitu patrio, hoc eſt Francico utebatur,—crura et pedes
" calceamentis conſtringebat, et ex pellibus Lutrinis, thorace
" confecta, humeros ac pectus hieme muniebat." This garment was by the ancient Iſlanders called *felldr*, being made of ſheep-ſkin with the wool on, and ſerved them as a cover for their beds at night, as well as a cloke, or robe, through the day. Thus Ara Frode, Libell. de Iſland. cap 7. deſcribing Thorgeir going to bed, " Oc bræiddi felld ſin a ſic, et explicabat

XII.

The buff ſae boiſt'rouſly abaiſt him,
That he to th' erd duſht down;
The ither man for deid there left him,
An' fled out o' the town.

The

"ſtragulum ſuum ſuper ſe." It is ſtill cuſtomary in Greenland, Iceland, Finland, and Lapland, to ſleep on ſkins, and alſo in Norway. Vid. Buſſ. Lex. ad ara Frode in *Felldr.* Even the women of diſtinction wore their *feld* in the day time. So the Norwegian poet of Gudruna:

"Som det nu lakked till quelden
"Indkom Fru Guru med *felden.*"

"In the evening came in the Lady Gudruna clothed in her "*feld.*"

STANZA XII.

We give this Stanza from Gibſon's edition. It is not in Ramſay's, though by the ſtile it appears to be genuine.

VER. 1. *Buff*] Vide Supra, Stanza 11. *Buff*, ſays Gibſon, a blow or ſtroke.

Abaiſt] Abaſed, aſtoniſhed, ſays Gibſon.

Perhaps it ſhould be *abaſhed;* conſternatus, ſtupefactus. Suid. Αβαζος, ησυχος, ηγουν εσρημενος τυ βαζειν, ὁ εστι λεγειν; ſilens, cui ereptus eſt uſus loquendi. Chaucer has *abawed* for abaſhed. I was *abawed* for merveile. Jun.

The wives came forth, an' up thay reft him,
An' fand lyfe in the lown;
Then wi' three routs on's erſe they reir'd him,
An' cur'd him out o' ſoone,
Frae hand that day.

XIII.

Jun. derives it from Sax. *beap;* de quo vide Lye, Sax. Dict. Confer Jun. in *Baſe.*

Ver. 2. *Duſht*] Fell down ſuddenly. *Duſch,* contundere, allidere. Douglas, p. 225. 1.

"The ſharp hedit ſchaft *duſchit* with the dint."

And p. 296. 34.

"The birnand towris down rollis with ane ruche,
"Quhil all the hevynneſs dynlit with the *duſche.*"

Ver. 5. *Wives*] Women. *Wif,* ap. Sax. et *twif,* ap. Cimbr. fœminam, vel mulierem ſignificat. Gib.

Thus, Gen. iii. 2. xx. 5. *This wyf*; This woman. Adde Cædmon, 58. 9. Matth. ix. 20. *An wyf,* quædam mulier. Jo. iv. 9. *Samaritaniſce wyf,* A Samaritan woman. Gen. v. 2. *Were and wif,* Man and woman, male and female. Vide plura ap. Lye, in *Wif.* Hence *wiman, wimman,* i. e. *wif—man,* Mulier, fœmina. Alam. *Uuib, Uuip;* Germ. *weif.* The learned Ihre mentions two derivations; firſt, a *wefwa,* to weave; or elſe from *wif,* or *hwif,* calantica, a woman's head-dreſs, metaphorically, as the northern writers ſay, Gyrdle oc linda, *Girdel and belt,* for man and woman; and alſo *hatt oc hætta,* pileus et vitta, in the ſame ſenſe.

Ver. 5. *Reſt him*] Snatched. Sax. *reafian,* rapere. G.

Henc

Hence Douglas uſes it for robbed, pulled, or forced away, 74. 12.

" The rayne and roik *reft* from us ſicht of hevin."

Teut. *rauben*, ſpoliare; *raffen*, corripere. Hence *bereave*, *bereft*; and the Scots, *to reave*; and *reaver*, a *robber*, often uſed for a *pirate*. Hiſt. of Wallace, p. 342.

" Upon the ſea yon *reaver* long has been."

And p. 343.

" At ilka ſhot he gart a *reaver* die."

Reif, rapine, robbery. G. Douglas, p. 354. 30.

" For na conqueſt, *reif*, ſtayt, nor penſioun."

VER. 6. *Loun*] Rogue, raſcal. Alludit. Eng. *clown*, Douglas, p. 239.

——" Quod I, *Loun*, thou leis."

The old ballad of Gilderoy, Reliq. Anc. Poet. p. 324.

" And bauldly bare away the gear
" Of many a lawland *loun*."

Lye Addit. to Junius deduces it from Cimbr. *luin*; ignavus, piger, iners.

VER. 7. *Routs*] Roarings, bellowings. Cimb. *at ryta*, vel *rauta*; frendere, vel rugire belluarum more. *Angli Bor. dicunt*, The ox *rowts*; et hinc ap. Scotos *route*, eſt idem as to make a great noiſe. Ut habet Douglas:

" The firmament gan rummil, rare, and *rout*."

Hinc, *oborto tumultu dicimus*, What a *rout* is here? Item *orto ſtrepitu*, What a *rout* you make? G. Dougl.

" The are begouth to rumbill and *rout*."

Sax. *hrutan*, to ſnort, to ſnore in ſleeping. This is Mr Ruddiman's etymon; but we imagine it comes more immediately from

XIII.

A zape zung man that ſtude him neiſt,
Lous'd aff a ſchot wi' yre;
He ettlit the bern in at the brieſt,
The bolt flew owre the byre.

Ane

from the Goth. *hropian*, clamare. Ulphila, Matth. xxvii. 46. *Ufropida ſtibnai mikilai*, clamavit voce magna. Luke xix. 40. *Hropjand*, clamabunt. Iſland. *hroop*, clamor; Alam. *ruafan*, clamare, vociferare. Is *roopy*, hoarſe, derived from this?

VER. 8. *Frae hand*] Quickly, in a little time. Ang. out of hand. G.

STANZA XIII.

This is the 12th in Ramſay's edition, owing to the omiſſion of the foregoing, which we give from the Biſhop's edition; but this 13th Stanza is omitted by Gibſon.

VER. 1. *Zaip*, or *Zape*] Ready, alert. We have already ſaid why our old writers always uſe the *z* for the *y* Engliſh, when it begins the word, as *zeir*, *yeir*—*zour*, *your*, &c. Douglas, p. 409. v. 19.

"The biſſy knapis and verlotis of his ſtabil,
"About thyme ſtude, full *zape* and ſerviabil."

It may alſo mean vaunting, inſulting. Chaucer thus uſes it. R. R. 1927.

"And

" And ſayd to me in great *jape*,
" Yeld the, for thou may not eſcape."

Iſland. *geip*, boaſting. Chaucer, Lucre. v. 18.

——" Tarquinius the yonge
" Gan far to *jape*, for he was light of tonge."

Hence it came to ſignify jeſting, light talking. Id. Fr. lib. 2. 1167.

" He gan his beſt *japes* forth to caſt,
" And made her ſo to laugh."——

Neiſt] Next. In Decalog. Angl. Sax. Ne wilna thu, thines *nehſtan* yrfes med unriht; Ne concupiſcas bona proximi tui injuſte. *Neh*, nigh; *nehſt*, neareſt. Hence *neh-bur*, neighbour, from Ulphila's *neguha*, nigh. Mark ii. 4. *Neguha gwiman*, To come near. Alem. *nah*; Bel. *nae*, *naer*. Whence our Scots *naar*, near.

Ver. 3. *Ettlit*] Deſigned, aimed, intended. Cimbr. *Atætla*, deſignare, deſtinare.

" The goddes *ettilit*, if werdes were not contrare." G.

Ætla (ſays the learned Ihre) indicat varios mentis humanæ motus, ut dum deſtinatæ ſibi proponit, judicat, ſperat, &c. Iſland. id. Thorſten Wik, S. p. 10. *Dat ætla eg*. Id Spero, vel animo concipio. Lex. Scanica, p. 16. ſect. 21. *Ætla wider frænda ſin*; Conſultare cum cognatis, vel amicis ſuis. Conſonat Gr. ἐθελω, nec ſenſu longius diſtat, quum utrumq; deſiderium voluntatis ad quidpiam tendens denotat.

Barn] The A. Sax. *bearn*; Iſl. *barn*; a *bairan*, *beran*, parere. Gib.

It is is originally derived from the Goth. *barns*. Vide Ulphila, Luke i. 41. and ii. 12. We find it even uſed to ſignify a girl, Mark v. 39, 40. Hence *barnilo*, a little boy, an infant. Luke i. 46. *Jah thu barnilo*, And thou child. Alam. *barn*,

barn, bern. Let us obſerve, by the way, that our old authors often uſe *bairn*, to denote young men, full-grown perſons, as the Engliſh do *child*. So Pallas, addreſſing Æneas, ap. Douglas, p. 244. 33.

" Come furth, quhatever thou be, *berne* bald."

And p. 439. 22.

——" And that awfull *berne*,
" Beryng ſchaftis fedderit."——

Bern time, the whole number of a woman's children. Id. p. 443.

" Bare at ane birth———
" The nicht thare moder, that *barne time* miſerabill."

The ancient Engliſh writers apply *child* to knights. Thus the Child of Elle, Reliq. of Anc. Poetry, p. 107.

" And yonder lives the *Child* of Elle,
" A young and comely knight."

Warburton, Not. on Shakeſpeare, obſerves, that in the times of chivalry, the noble *youth*, who were candidates for knighthood, during the time of their probation, were called *Infans*, *Varlets*, *Damoyſels*, *Bacheliers*. From this comes the Scots word *chiel*, which is applied to a young man, full-grown.

Ver. 4. *Bolt*] Arrow. Sagitta capitata, ſays Junius. Cymbr. *Bollt*. Belg. *bolt*, *bout*. Non abludit βελις, jaculum; βολιδες, miſſilia; a βαλλω, jacio.

Byre] Cowhouſe. Theotiſ. *Buer* eſt caſa, tugurium. Item. *byre* eſt villa, ſiquidem *bær* eſt pagus, villa prædium. Gib.

In the old Gothic *byr*, pagus; a *bo*, habitare. Alſo *by*, pagus. Heſych. βυριον, οικημα, habitatio. Etym. Mag. ευβυριον pro ευοικον, and βυριοδεν, Heſych. pro οικοδεν. " Quumque aliæ olim urbes non fuerint, quam grandi-

Ane cryd, Fy! he had ſlain a prieſt,
A myle bezond a myre;
Then bow and bag frae him he keiſt,
And fled as ferſs as fire
Frae flint that day.

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" ores villæ, hinc etiam urbes quantumvis ampliores, idem " nominis habuere, et etiamnum inter Danos habent," ſays the learned Ihre. Hence *By fogde*, Præfectus civitatis. *By lag*, Jus civitatis, who fornandes de reb. Get. tranſlates bellago, *byſwen*, city-officer, or conſtable. *Byr*, an inhabitant; A. S. *bure*; Germ. *bauer*.

VER. 5. *Slain a prieſt*] This was, in thoſe days of ignorance, deemed the moſt horrid murder that could be committed, and in a manner irremiſſible, the perſon of a prieſt being held much more ſacred than that of any layman. Hence, in the laws of the middle ages, we find the fine, or compenſation for the murder of a prieſt, much higher than that of a layman, of whatever high rank he might be. They were eſtimated according to their ſeveral degrees; and hence, in the laws of Kanute, p. 151. we find Tryhyndmon, Syxhyndmon, *i. e.* Homo ducentorum, trecentorum, ſexcentorum ſolidorum; every man's life, from the king to that of the cottager, having a fixed price ſet upon it. This was generally called *wiregild*, *wergild*, and *manwyrd*, *the price of a man*. By the laws of King Athelſtan, the King's life is valued at 30,000 thrymſas; an Archbiſhop's at one half of this ſum. A common man's life is bought for 267 thrymſas; but a biſhop's at 8000; and one in ſimple prieſt's orders at 2000. In the additions to the Salic law, made by the Emperor Louis, anno 819, we find the

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Wi' forks and flails they lent grit flaps,
And flang togidder like fryggs;
Wi' bougars of barns thay beft blew kapps,
Quhyle thay of berns maid briggs.

The

the compenſation for a prieſt always triple to that of a layman; and if the offender had not wherewith to pay, he was ſold for a ſlave.

Ver. 7. *Bag*] The quiver of arrows, which was often made of the ſkin of a beaſt.

Kieſt] Caſt.

STANZA XIV.

Ver. 1. *Flaps*] Douglas writes it *flappis*, ſtrokes given with a blunt weapon, ſuch as a flail. Hence Belg. *flabbe*, colaphus, a ſono, ſays Ruddiman. *Flap*, ſays Jun. extremitas cujuſq; rei mollis ac pendula, quæq; ad levem motum ſtatim concutitur. Ita *throat-flap*, Anglis eſt epiglottis. *Flye-flap*, muſcarium. Teuton. *flabbe*, libens, præfixô D. Hence, too, Suio-Goth. *flab*, os, labium, de quo vid. Ihre, Lex. in *Flabb*, who, with his uſual accuracy, obſerves the connection betwixt the Greek and Scythian languages; riſum nempe, qui patulo ore, et diductis labiis fit, perinde in illa (Lingua Græca) παλλειν γελαϛα dici, ac a nobis *flatt loje*. We

ſay alſo, a *broad* laugh, a *broad* ſtare. Perhaps *flatter* may be alſo derived fro *flat*, de quo vide Jun. in *Flatter*.

Ver. 2. *Fryggs*] Perhaps this is the ſame as *freik*, ap. Douglas, a fooliſh impertinent fellow. Teuton. *frech*, protervus, procax. Petulans, ſays Mr Ruddiman; unde Angl. *freik*, whim or caprice. In the Jus Aulicum of King Magnus, anno 1319. ſect. 9. we find ſome public game or meeting, called *frimark*, prohibited on account of the miſchiefs and wrongs they did to each on theſe occaſions. Framledis forbjudher minne herre nokor frimark, &c. ulterius prohibita eſſe vult dominus meus omnia ludicra, *frimark* dicta, ſive equo peragantur, ſive alias. Confer Ihre in *Frimark*. Theſe ſports were alſo called *feylemarked*, de quo id. ibid. Vide Jus Aulicum, Dan. anno 1590. ſect. 25.

Friggs] Forſan eagerly, libenter, a Cimb. *frigd*, libido. Gibſ. vide infra, Stanza 21. v. 4. Note.

Ver. 3. *Bougars*] Rafters; probably from A. S. *bugan flectere*, unde *boh*, boga, a bough or branch.

Ver. 4. *Beft*] Beat. Thus the word is uſed by G. Douglas.

Blew kapps] Alluding to the blue caps or bonnets our commonalty uſually wear on their heads.

Ver. 4. *Briggs*] Bridges. The elegant etymologiſt Ihre obſerves, that the original word is *bro*, ſignifying *ſtratum aliquod*—Nunc obſervare lubet (adds he) ſeptentrionem noſtrum ſolum eſſe, qui hoc primitivum retinuerit, dum cæteri dialecti omnes diminutivum ejus adoptarunt. Such is *brigga*, from *bro*; *bygga*, from *bo*; *fugga*, from *fo*, &c. Hence, too, the Suio-Goth. *broſſol*, tabulatum pontis; *brokiſta*, fulcimentum pontis; *bookar*, idem; *brygga*, a bridge; A. S. *brigg*, *brycge*; Germ. *brucke*. Obſerve here, that, as in many other words, the Scots have kept more cloſely to the orthography and pronunciation

The reird raiſe rudely with the rapps,
Quhen rungs war laid on riggs;
The wyfis came forth wi' crys and clapps;
Lo! quhair my lyking liggs!
Quoth thay, that day.

XV.

nunciation of the mother language, than moſt of the other northern dialects.

Ver. 5. *Reird*] Or *Rerde*, for thus it ſhould be wrote; not as in Gibſon's edition *reir*. *Reirde* is properly clamour, noiſe, and ſhouting. Douglas, p. 300. 30.

" Bot the Trojanis raſit ane ſkry in the are,
" With *rerde* and clamour."——

And p. 37. 12.

" Syne the *reird* followed of the zounkeris of Troy."

Ruddiman derives it from Sax. *reod*, lingua, ſermo, as the primary idea ſeems to have been that of *ſhouting*. Hence, too, *rede*, council, advice. Teut. *raad*, concilium; *raden ſuadere*; Angl. *aread*, to pronounce.

Rapps] Stroak; alſo the ſound made by a ſtroak. Dougl. 301. 50.

" On bois helmes and ſcheildis the werely ſchot,
" Maid *rap* for *rap*."——

And 143. 12.

" Als faſt as rane ſchoure *rappis* on the thak."

Alludit ῥαπίζω, percutio, ſays Rudd. who derives this from *kreppan*,

hreppan, tangere. But the truer etymon ſeems to be from Goth. *hropjan* clamare, from the *ſound* made by the ſtroke. In Suio-Goth. *rapp*, ictus; *giſwa en ett rapp*, to give one a blow; *rappa*, the verb, to draw or pull violenty. Ulphila, Mark ii. 23. *Raupjan ahſa*, ſpicas vellere.

VER. 6. *Rung*] A rough pole; Iſland. *runne*, ſaltus ſylvæ.

Rigg] And *riggin*, the back bone. Goth. *rygg*; Ant. *rigg*, dorſum; Iſland. *hriggur*; Goth. *rigben*, ſpina dorſi. Notat etiam *dorſum* vel jugum montis; Gr. ῥαχις ὀρεος, the ridge of a hill. In Scot. the *riggin* of a houſe; Goth. *rygg-knota*, ſpondilus, vertebræ; literally the *knots* of the back bone. Vide Ihre, Lex. in *rygg*.

VER. 8. *Likyng*] My beloved. Theotiſ. *likon*, placere; Sax. *lican*, *licigian*, *geleccan*, from Theot. *guodlichan*, *lik*, properly *corpus animatum*. Ulphila, Mark x. ver. 8. *Thanaſeiths ni vind tua*, *ak* leik *ain*, They are no longer two, but one fleſh, or one *body*. Hence *metaph*, for a lovely girl. Hawamaal Stroph. 84.

" Annad thotte mier ecke værna
" Enn vid thad *lik* liffa."
" Nil ego pulchrius cogitare potui,
" Quam illo corpore (puella) potiri."

Hence Douglas uſes *likandlie*, for pleaſantly, contentedly, p. 253. 14.

" Sae *likandlie* in peace and libertie,
" At eis his commoun pepil governit he."

Liggis] Lies on the ground. Ulphila *ligan*, to lie. Luke ii. 16. *Bigetan thata barn* ligando *in uzetin*, They found the babe lying in a manger. Iſl. *liggia*; Al. *ligen*; Bel. *liggen*; Suio-

XV.

Thay girnit and lute gird wi' granes,
Ilk goſſip oder grieved,
Sum ſtrak wi' ſtings, ſum gaddert ſtains,
Sum fled and ill miſchevet.

The

Suio-Goth. calls *immoveable goods*, as lands, houſes, *&c. lig-fa*; and *moveable*, *gangande fa*. In Scot. the immoveable wood of a mill is called the *lying graith*, in oppoſition to the *moving* part, which we call *ganging graith*. Douglas, p. 462. 16.

———" They laid this Pallas zing
" Ligging thereon."——

STANZA XV.

Ver. 1. *Girned*] Dentibus frendebant ut ſolent homines dolore iraque perciti. A. S. *gnirne*, indignatio, mœſtitia. Cædmon 52. 19. Mid *gnirne*, cum quærimonia, indignatur. It is written alſo *gnorne*, mœſtus, dejectus, quærulus. Confer Lye, Gloſſ. Sax. in voce. The Saxon plainly flows from Goth. *knorra*, murmurare; Sax. *gnarren*, quod proprie (ſays the elegant Ihre in Lex.) de canibus hirrientibus uſurpatur Iſl. *knurra*, to murmur. Olafs Sag. cap 96. *Buender knurudu illa*; ruſtici murmurabant vehementer. *Knurla* and *kulla* denotes the murmur of the turtle dove. Vide Eſdr.

38.

38. 14. Secundum hoc (ſays Ihre) *knorra* proprie erit, malis ſuis ingemiſcere.

Gibſon for *girned* reads *glowred*, which he rightly obſerves comes from Cimbr. *Atè glora*, lippe proſpectare; but we know not his authority here for this alteration. Adde Lye, in *Girnan*.

Lute gird] Gave hard ſtrokes. Douglas uſes *gird*, the verb, to ſignify *ſtrike through*. *Throw gird*, did thruſt through. Sax. *gird*, virga. Vid. Exod. iv. ver. 2. Matth. x. ver 10. Leg. Inæ. 67. Virgata terræ, *hoops* being made of rolls, before they were formed of iron. Hence Scots *gird*, ſig. a hoop; and from it comes *girdle*. *Gird* to deceive or *beguile*, to go *about* one, *to take them in*. In this ſenſe, Douglas, p. 219. 22.

"Was it not evin by ane *fenzet gird*;"

i. e. falſe ſtory, or trick. Alludit gyrus, gyrare, γυρος γυρεω, ſays Ruddiman.

Granes] Groans. Douglas, *granyt*, groaned. The reader will obſerve in this verſe the propenſity of our old Scots poets to alliteration, a ſort of ornament they ſeem fond of adopting as often as poſſible, and which was much in requeſt with our Scandinavian anceſtors, as we learn from Wormius de Litterat. Runica, and the poems of the ancient Skalds ſtill remaining.

VER. 2. *Goſſip*] Properly *godfather*, pater luſtricus; Sax. *godſibbe*, cognatus ex parte dei. Vide Jun. in *Goſſip*. "And "the child was called *Godbearn*," Godſon. Chaucer, p. 209. 6. "And certes parentele is in two manners, either "ghoſtlie or fleſhlie; ghoſtly, as for to dele with his *godſib*." From the drinking on thoſe occaſions, the matres luſtricæ, or godmothers, were called, in no very good acceptation,

Goſſips;

Goſſips; and *to go a goſſiping*, denoted a drinking match. And in this ſenſe our poet here uſes it of thoſe drunken clowns.

VER. 3. *Stings*] Poles, ſtaves. Cimbr. *ſtaung*; Plur. *ſteingur*, haſta, contus, baculus. Angl. Bor. *Stangs*. Gib. Hence *nid ſtang*, the ſpear or pole of infamy, erected againſt thoſe who were called *nidingr*, *infamous*. In what this infamy conſiſted, (*nid*, ſignifying *infamy* or *reproach*) ſee in Ihre, Lex. voce *Niding*; and Jus Sueon. Vetuſt. p. 346. which paſſage Dr Robertſon has tranſlated, Hiſtory of Charles V. vol. I. chap. 5. p. 291. of the various ceremonies uſed in ſetting up the ſpear or *ſtang* of infamy. Vide Bartolin. Ant. Dan. p. 97. ſeqq. Steph. in Sax. p. 116. Egill Skallagrim, the famous bard, deeming himſelf highly injured by King Eric Bloddox of Norway, who had proſcribed him, reſolved, before he left his dominions, to ſet up the *nidſtang*, or ſpear of infamy, againſt him. Having ſurpriſed one of his villas by night, and killed one of Eric's ſons, and ſeveral of his friends, with his own hand, juſt before he ſet ſail for Iceland, "Conſcenſa rupe quæ continentem ſpectabat, "gerens haſtile corylinum," (ſays Torfæus, Hiſtor. Nor. vol. II. p. 177.) "caput ei equinum affixit, formulam hu- "juſmodi præfatus; Hic ego haſtam infamiæ (*nidſtang*) ad- "verſus regem Eiricum et reginam Gunhildam ſtatuo. Tunc "capite equino in continentem converſo, Converto, inquit, "has diras, in Genios qui hanc terram incolunt, ita ut omnes "incertis ſedibus vagentur, nec quiſquam eorum receptaculi "compos fiat, donec regem Eiricum et Gunhildam tota hac "terra ejecerint, et impreſſa fiſſuræ rupis haſta, litteris Runi- "cis hanc formulam incidit." The learned reader will at once ſee the analogy of this ancient Scandinavian curſe, and that of the Romans, devoting others to the infernal gods.

We have tranſcribed this curious paſſage for two reaſons. *Firſt*, It ſerves to explain a term in one of our Engliſh hiſtorians, which our critics can make nothing of, though quite intelligible to thoſe who know the meaning of the word *nidingr*. Matthew Paris, in his Hiſtory of William Rufus, p. 12. 34. "Rex ira inflammatus, ſtipendiarios milites ſuos "Anglos congregat, et abſq; mora, ut ad obſidionem veniant, "jubet; niſi velint ſub *nithing* nomine, quod latinè, *nequam* "ſonat, recenſeri. Angli, qui nihil contumelioſius et vilius "æſtimant, quam hujuſmodi ignominioſo vocabulo notari," &c. It is entertaining enough to ſee Watts, the learned editor of this Monkiſh Hiſtory, gravely deducing this word from *nidth*, night. Nor has Spelman ſucceeded better (Gloſſ. in *Niderling*) deriving it from *nid*, a neſt, and *ling*, a chicken. "Ac ſi ignavi iſti homines (ſays he) qui in exercitum pro-"ficiſci nolunt, pullorum inſtar eſſent, qui de nido non aude-"ant prodire." Would it not have been better for the learned Knight to own, that he did not underſtand the phraſe? We hence, too, explain the phraſe *unnithing*, in the Annals of Waverly, anno 1088. "Rex Will. Junior miſit per to-"tam Angliam, et mandavit ut qui cunq; foret *unnithing*— "veniret ad eum." *Un*, privative, and *niding*, infamous; *i. e.* whoever was brave, and willing to fight.

The *ſecond* motive for quoting particularly the paſſage of Torfæus above, was to explain a cuſtom ſtill prevalent among the country people of Scotland, who oblige any man, who is ſo unmanly as to beat his wife, to ride aſtride on a long pole, borne by two men, through the village, as a mark of the higheſt infamy. This they call *riding the ſtang*; and the perſon who has been thus treated ſeldom recovers his honour in the opinion of his neighbours. When they cannot lay hold of the culprit himſelf, they put ſome young fellow on the

ſtang,

ſtang, or pole, who proclaims that it is not on his own account that he is thus treated, but on that of another perſon, whom he names.

We may obſerve here how common and familiar the Gothic was to the Engliſh, even in the eleventh century. Eric Blodox being driven out of Norway, came with his Queen and Court to ſeek for protection from Athelſtan, who gave him Northumberland, anno 935. He lived much at York; and he and his people converſed familiarly with the Engliſh of that age, without needing an interpreter, as did his cotemporary Eigil Skallagrim, the bard, when in the ſervice of King Athelſtan. A century and an half before this period, we find the great Alfred entering familiarly into the Daniſh camp, and diverting them in the feigned character of a bard, without their ſuſpecting him to be a foreigner, which could not have happened, had his language differed from their own.

Ver. 3. *Stanes*] Stones. Goth. *ſtains;* Sax. *ſtan*, lapis; Angl. Bor. *ſtean*, G.

The Iſlandic Spelling is *ſtain*. Thus, in all the Runic inſcriptions, *N. riſta ſtain*, N. erected this ſtone, *viz.* to the memory of ſome deceaſed perſon. Sometimes they write it *ſtein*. Worm. Monum. p. 245. Saſi ſati Runir *Stein*. Saſi Runicum lapidem poſuit.

Ver. 4. *Miſchevet*] The verb from *miſchief*. The Gothic particle *miſs*, always implies defect, error, or ſomething bad; as miſtruſt, miſlead, miſcall, miſapply, *&c.* So the French *meſiant*, *mecontent*, *mecompter*, and the like. The Latins uſed *malè* in the ſame manner; *malèfidus*, *malèvalidus*, *effeminatus*. The Barb. Lat. Misfacere, malè agere, peccare. Confer Jun. in Gloſſ. Ulphil. p. 256. Iſl. *miſſater*, people who differ, among whom concord is wanting. *Misfodſel*,

The menſtral wan within twa wains,
That day fu' weil he prievit;
For he came hame wi' unbirs'd bains,
Quhair fechtars war miſchieved,
For evir that day.

XVI.

an abortion. Vide Ihre, Lex. in *Miſs.* *Miſſtyrma*, malè et ignominioſè tractare. Bibl. Iſl. Judg. xix. ver. 26. *Og peir kiendu hennar, og miſſtyrmau henne alla pa nott.* They knew her, and abuſed her all the night.

VER. 5. *Wan*] Got within, or betwixt two waggons. So Douglas uſes the phraſe, *Wan before*, He got before. Sax. *wendan*, to go; *wendan hidar ac thider*, to wander hither and thither. Vide Lye, in *Wendon.*

Wains] Contracted from *waggon*, as from the Sax. *wægen* is formed *wæn* and *weign.* Alam. *wagan*; Iſland. *vagn*; alludit ὀχεῖν, ὄχημα, vehiculum.

VER. 6. *Prievit*] Proved, found. Iſland. *profa*, to examine or try. Hence Sax. *profian*; id. *prof*, an experiment. Hence Germ. *prufen*; Fr. *preuve*, *eprouver*; Ang. *proof.* Kon. Styr. p. 14. *Prowa med fullom ſkælom*, Prove by evident reaſons. *Profsten*, a touchſtone.

The pronunciation here belongs to the Scots; nor is it in uſe in any of the ſiſter dialects. Thus Douglas, Prol. to Book 10. p. 309.

" Thocht God be his awin creature to *prieve.*"

To prieve ſuch a diſh, *i. e.* to taſte it.

VER.

XVI.

Heich Hutcheon wi' a hiſſil ryſs,
To redd can throw them rummil;
He muddilt them down lyk ony myce,
He was nae baity bummyl.

Thocht

VER. 7. *Unbirs'd*] Unbruiſed bones. *Birr*, force, violence; alſo the noiſe an arrow makes in its flight. Douglas uſes thus the word *birrand*. Iſland. *bir*, ventus ſecundus; *mier biriar*, oportet me. Hence Sax. *me byriad*, vel *geb-yriad*; all which include the idea of force and ſtrength: And this is ſurely a more natural etymology than that from *vir*, or *vires*, which the reader will find in Ruddiman's Gloſſary. Confer Voſſ. Etymol. in *Briſa*. Cimbr. *briſim*, a bruiſe. Heſych. βριζει, πιεζει, ſtringendo premit.

VER. 8. *Fechtars*] Here is another inſtance of the old pronunciation retained by the Scots. Alam. *fehtan*, *vehtan*, to fight; and the Sax. *feahtan*.

STANZA XVI.

VER. 1. *Ryſs*] Bough, twig, or ſtake. A. Cimbr. *Hriis*, quod virgam ramum, vel virgultum, ſonat. *Vil eg tyſta hann med mannanna* hraiſe; Caſtigabo eum cum virga virorum. Bibl. Iſl. 2 Sam. vii. 14. Hinc *hreiſar* apud Iſland. loco virgultis obſita; et *hreys*, virgultis conſita domus, caſula. Danis quoq;

quoq; *Hriis foſir*, eſt ſtrues e ramis arborum congeſta, et a *rice dyke*. Apud Anglos Sept. eſt ſepes ex cæſis ramis et virgis texta. Gib.

A. S. *hris*, vimen, frondes; Al. *ris*; Germ. *reis*; Hib. *ras*; Fen. *riſu*. Alludit ῥιπ vimen, ſays the learned Ihre, in *Ris*. Ulphila uſes *raus*, to ſignify a reed, which he and Wachter derive from *riſa*, ſurgere, in the ſame manner as the Latin *ſurculus*. Suio-Goth. *riſa*, virgis cædere; *riſ-bad*, verbera.

Ver. 2. *Redd*] We cannot gueſs the Biſhop's meaning in his note on this word *red*; Sax. *to rath*, confeſtim, preſently. *To red*, in Scots, ſig. to looſe, to unravel, or unfold. So Douglas, 127. 43.

"This being ſaid, commandis he every fere,
"Do *red* thair takillis, and ſtand hard by there gare."

Confer p. 339. 44. where *rede* ſig. to make way. So we ſay, *To red the way*; to clear the way. To *rede* marches, ſettle boundaries betwixt contending parties; figuratively (as Rudd. obſerves) to make peace. To *redd* a fray; to interpoſe betwixt two combatants; and often thoſe who do get *the redding ſtraik*, get a blow from one or other. Sax. *hreddan*, liberare; *hriddan*, repellere. Hence Engl. To *rid* one's hand of a thing. *Riddance*, *raed*, expeditus; *reyden*, parare. Hence E. *ready*. Suio-Goth. *reda*, numerare, ſynonimous with *rækna*: Whence *reckon*, *reckoning*. Hence our *ready money*; and the Goth. *reda penningar*, id. But the Scots *redd*, as here uſed, comes immediately from *reda*, explicare, expedire, ordinare. *Reda ut ſit heir*, to comb out, or, as we ſay, to *redd* out the hair. Iſl. *greida*. Snorro, vol. I. p. 99. *Tha let Haraldur greida har ſit*; Tum Haraldus comam ſuam explicandum curavit; which, in conſequence of a vow, he had worn uncombed, till he ſhould become maſter of all Norway; Snorro, ubi ſup. Vide omnino Ihre

Ihre, in *Reda*. We ſay alſo, to *rid* one out of the world, *i. e.* to kill him. So Knytling. Saga, p. 212. *Han red ſwarba Plog*, He killed Plog the black. Snorro, voll. II. p. 245. *Ratha af lifi*, to red one out of life. And hence *rad*, ſlaughter.

VER. 2. *Rummyl*] Gibſon explains it of *thundering*; but this is a miſtake, though he quotes that of Virgil, *Intonuere poli*, tranſlated by Douglas:

"The firmament gan *rummyl*."

Properly it ſig. to *rumble*, *grumble*, *roar*, or *bellow*. Douglas, p. 151. v. 7.

"Hillis and valis trimblit of thundir *rummyl*."

p. 200. v. 26.

"And landbirſt *rumbland* rudely with ſic bere,
"Sae loud nevir rummyſt wyld lioun nor bere."

Suio-Goth. *ramla*, from the Iſland. *rymber*, murmur. *Rym*, verb, raucam voce edo.

VER. 3. *Muddilt*] Or *muddeled*, *i. e.* threw them down, ſays Gibſon. Iſland. *mill*, in minutas particulas divido. Præterit. *mulde*, unde a *mill*, and to *mull*. Vide Hickes. Dictionar. Iſland. in *Mill*.

VER. 4. *Baity bummil*] Effeminate fellow. Gib.

It ſhould be wrote *Batie*, that being a name our country people, in ſome parts of Scotland, give to their dogs. The word *bummil* we remember not to have met with in any old writer. *Bulgia*, Goth. ſig. intumeſcere; *bula*, tumor; *bulna*, intumeſcere. If theſe have any affinity with this word, the meaning may be, that he was no vain boaſter—that he was not a *baty*, or dog, that would ſnarl, but durſt not bite.

VER.

Thocht he was wight, he was na' wyſs,
With ſic jangleurs to jummil;
For frae his thoume they dang a ſklyſs,
Quhyle he cried, Barlafummil!
I'm ſlain this day.

XVII.

VER. 5. *Wight*] We imagine the learned Biſhop has miſtaken the ſenſe of this word, explaining *weighty*, ſtrong, ponderous, from Iſl. *wift*, libra, pondus. We rather deduce *wight* from Goth. *wig*, pugna, certamen. Unde Sax. *vig*, *vige*: hinc *vigian*, pugnare; *vigend*, bellator; Al. *wigand*, id. We find *vigan*, pugnare, employed by Ulphila, Luke iv. 31. Iſland. *wig*, pugna; Celt. *gwych*, vir ſtrenuus, bellator. The elegant and accurate etymologiſt Ihre, juſtly thinks he has here found the root of the old Latin *vicis*, as uſed for *pugna*; and that it was uſed in this ſenſe, we have the teſtimony of Servius, in his Notes to theſe words of Virgil, Æneid, 2. 433. Nec ullas vitaviſſe *vices* Danaum. Hence, too, *pervicax*, quod *contentioſum* proprie notat. Iſidorus tells us, that the old Latins ſaid *vicam*, for victoriam. The Goddeſs of Victory was called *Vica Pota*. Suio-Goth. *wega*, certare, cædere; *enwig*, certamen ſingulare.

VER. 6. *Jangleurs*] Gibſon reads *juters*, (we know not on what authority) which he explains from Cimbr. *Jodur*, Titan, gigas, Cyclops. To *jangle*, is to quarrel, gannire, blaterare, altercari, a Teut. *jancken*.

Jummil] Juſtle. G.

Jummil] Collidere, infundere, in ſe mutuo irruere; forte a *jump*, inſilire, ſays Skinner. Chaucer writes *jombre*; Germ. *jumpen*,

jumpen, micare, exilire. Sicambris, *gumpig*, laſcivus, ſportful or playful.

Sklyce] Oftimes written *ſlyce*, from Iſland. *ſlita*, diſrumpere, lacerare. Hence Sax. *ſlitan*, and Alaman. *ſlizzen*; idem. Otfrid, lib. 4. cap. 19. 29. of Caiaphas, *Sleizer ſin ginnati*, He rent his clothes. Tatian, cap. 56. 7. *giſliz*, ruptura. Sax. *ſlyten* under, to ſlit and ſlice. Ulphila uſes *gaſleithjan*, perdere, Mark viii. 36. Gaſleitheith *ſik ſaivalai ſeinai*, perdit animam ſuam. Plura vide ap. illuſtriſſ. Ihre in *Slita*. Iſland. *ſlyſs*, damnum, infortunium.

Ver. 8. *Barlafummil*] Vox concertantium, nam in ſingulari certamine apud Scotos, agoniſta, ictu gravi læſus, portinus exclamat, *barlafummel*. Vox videtur deduci ex *bardla*, ictus, verber, et *fimbul*, grande, vehemens quid. G.

The original ſignification of this word is to be found in the Suio-Goth. *famla*, which the learned Ihre interprets, Manibus ultro, citroq; pertentare, ut ſolent qui in tenebris obambulant. The Iſlanders ſay *falma*, which is certainly the original word, as Alaman. *folmo*, ſig. the palm of the hand; and thus, in the paſſage of Eſaias (quoted by Ihre in *Famla*) *Huner wak himila ſinero folmo*, Quis ponderavit cœlos palmo ſuo. Hence, too, the Lat. *palmus*; Ang. *palm* of the hand. Goth. *fumla*, manibus contrectare, attrectare; Fr. *patiner*, improbe contrectare; Belg. *fommelen*. To *fumble* (ſays Jun. in Gloſſ. Angl.) proprie dicitur de iis, qui rem aliquam inſcitè, infabrè tractant, quod Suecis eſt *fumla*. Douglas ſeems to uſe *fumbler* to ſignify a paraſite, p. 482. 34.

" I am na caik *fumler*, full weil ye knaw."

Ruddiman here ingeniouſly imagines *caik fumler* means a *cake-turner*, a fellow that will do any mean thing to get a bellyful; or an avaricious perſon, who *whumbles*, *i. e.* turns and hides his cake, leſt others ſhould ſhare with him. But

XVII.

Quhen that he ſaw his blude ſae reid,
To fle micht nae man let him;
He weind it had been for auld feid,
He thocht ane cry'd, Haif at him.

He

the firſt is certainly the beſt interpretation. The other word *barla* is plainly derived from *parley*, a ſtop or ceſſation in order to ſpeak. It was held ungenerous to refuſe this of old, when demanded by one combatant of another. Hence we uſe the word *parley*, and to *beat a parley*, *i. e.* to make a ſhort truce, in order to propoſe terms of accommodation; and this phraſe is often uſed even by boys in their games. Or may we not ſuppoſe *barla* to be derived from, and a corruption of Suio-Goth. *barma*, miſereri? Chron. Ryth. p. 165.

" Gud *barme* then omilde hempd
" Deus miſereatur immitis vindictæ."

Ulphila has *arman*. Mark x. 48. *Armai mik*, Miſerere mei. And this from *barm*, ſinus, ibid. Luke xvi. 22. quod quæ nobis indeliciis ſunt, in ſinu ſæpe foveantur, ſays the elegant Ihre (in *Barm.*) Hence Lat. *inſinuare*, and our *inſinuate*. Hence we may explain that unintelligible paſſage in Auguſtin, Epiſt. 178. Si licet, dicere non ſolum Barbaris lingua ſua, ſed etiam Romanis, *ſi hora armen*, quod interpretatur, Domine miſerere, *&c.* Lege, *Si Frauja* (*or Froja*) *armai*, Domine miſerere; *Frauja* ſignifying *Lord* in the Gothic. Vide Ulphila, Matth. xxvii. 63.

STANZA

STANZA XVII.

VER. 2. *Let him*] Hinder or prevent. Sax. *lettan*, *gelettan*; orig. from Goth. *latjan*, tardare, morari. Hinc Iſland. *latur*; Al. *laz*; Dan. *lat*; and Angl. *late*. Alludit (ſays Jun.) λανθομαι, Dor. λαθομαι, oblitus ſum. This proves Junius's fondneſs for Greek derivations, where the originals are to be ſought and found at home.

VER. 3. *Weind*] Thought or imagined. Gibſon here reads *trow'd*, which he rightly derives from the Sax. *truwian*, credere. *Ween* comes alſo from the ſame fountain; *wenan*, exiſtimare; Al. *wanen*. The root of all theſe is found in Ulphila's *wennyan*, or *wenjan*, or *gawenjan*, putare. Luke iii. 15. *At wenjandein than alai managein*, exiſtimante omni populo. Adde Luke vii. 43. Confer. Jun. in Gloſſ. Ulphil. *wenjan*. It is alſo uſed for *expectation*, becauſe this depends on *opinion*; *Thu is ſa quimanda, thau antharanu wenjaima?* Art thou he that ſhould come, or look we for another? Luke vii. 19. Douglas, 222. 19.

"It ſtands not ſo as thou *wenys*."

——*i. e.* thinkeſt. He uſes *wenys* elſewhere for *tokens*, and *ſigns*, as marks to point out the way, and determine our courſe. P. 100. 6.

"I knaw and felis the *wenys* and the way."

VER. 3. *Feid*] Enmity. Cimbr. *faide*; Sax. *fahth*; Lat. Barb. *faida*, *feida*, inimicitiæ; Angl. *fewd*. G.

Fec, Sax. inimicus; Iſland. *faad*. Hence *foe*, and *feud*, enmity. Leg. Athelſtan, 20. *Sij he ſa wid done Cyng*, Sit inimicus regis. In the Saxon laws, *fah* properly ſignifies that capital enmity that ſubſiſted on account of murder com-

He gart his feit defend his heid,
The far fairer it ſet him;
Quhyle he was paſt out of all pleid,
They ſould bene ſwift that gat him,
Throw ſpeid that day.

XVIII.

mitted. Vide Jun. in Gloſſ, et Leg. Eccleſ. Canuti, 5. Spelman obſerves the ſame in voce *Faida*. This ſavage cuſtom of obliging the male relation to revenge the ſlaughter of his friend, is as ancient as any thing we know of the uſages of our Germanic anceſtors. "Suſcipere tam inimicitias (ſays "Tacit. de Mor. Germ.) ſeu patris, ſeu propinqui, quam ami-"citias, neceſſe eſt." Obſerve, it was not left to their choice, but under the moſt ſevere penalties they were *obliged* to proſecute this vengeance, by every mean in their power. The exceſs of this barbarity at laſt brought on a cure, though the lapſe of many ages was neceſſary to ſoften the fierce manners of our anceſtors. We find many laws among the Salic, Langobard, and Francic ſtatutes, calculated to check this cuſtom; and King Edmund in England, about an. 944, complaining in one of his laws much of this evil, and ſuggeſting ſeveral remedies for it, and ordering compenſations to be made by the aggreſſor. However, we find it ſtill prevailing even in the Norman times; but how this inhumanity gradually loſt ground, and by degrees was annihilated, would lead us into a hiſtorical deduction, too extenſive for theſe notes, but we may perhaps give it in another work. Confer. Cange in *Faida*.

Our

XVIII.

The town ſoutar in grief was bowdin,
His wyfe hang at his waiſt;
His body was in blude a' browdin,
He grain'd lyk ony ghaiſt.

Hir

Our poet here mentions *auld fied*; for thoſe feuds of old ſtanding, being ſharpened by their progreſs from generation to generation, were, of all others, the moſt deadly.

VER. 7. *Pleid*] Gibſon has totally miſtaken the meaning of this word, explaining it by *reach*; getting beyond their reach. *Pleid* ſignifies here the *quarrel*, *broil*, or *contention*. Thus Douglas, p. 111. v. 34.

——— " Bot gif the fatis but *pleid*,
" At my pleaſure ſuffered me life to leid."

Adde p. 454. 42. where it ſignifies oppoſition, controverſy. In Suio-Goth. *pleet*, ictus lævis; Sax. *plæt*, *handplætas*, ictus in vola. *Plætan*, ferire, unde Fr. *playe*; and the Bremen *pliete*, vulnus. Iſland. *plaaga*, cruciatus. Alludit πλητ]ω.

STANZA XVIII.

VER. 1. *Soutar*] Shoemaker. G.

The word *ſhoe*, now in uſe, is ſoftened from the ancient Gothic *ſko*, which is properly *tegmen*, (ſays the learned Ihre)

id

id quod rem quamlibet tuetur—ſpeciatim uſurpatur pro eo quod extremitates munit, et ſpecialiſſimè de indumento pedum. Leg. Dal. p. 15. *Skærper ſko a foti*, ſi caleeus pedem urit, *i. e.* If the neceſſity be very preſſing. Ulphil. *ſkote*, ſhoes; Mark i. 7. Sax. *ſco*, *ſchoh*; Iſland. *ſko*; Aleman. *ſcu*. May it not come come from *ſkya*, tegere? unde *ſky*.

——"quod *tegit* omnia, cælum."

As the Latin *nubes*, a *nubendo*, i. e. *tegendo*. Iſl. *ſkyla*, to cover; *ſkyfwe*, tegmen. Whence the Scots *ſcoug*, a ſhade or cover; *under the ſcough of a tree*. Be this as it may, we find the Gothic *ſkaud*, a ſhoe, and *ſkauda raip*, ſhoes ropes; or, as we better pronounce, *raips*, i. e. ſhoe latchet. *Skohe is ſkaudaraip and bindan*, calceamentorum ejus corrigia ſolvere, Mark i. ver. 7. Alludit σκυτος, *corium*, ſays Junius; as if our Scythian anceſtors had no name for a thong of leather, till they got it from Greece. If there is really any connection, the latter certainly comes from the former. *Skotwange*, the thongs or *whangs* of the ſhoes. *Gloves* are called in German *handſchuk*; and, in ſome parts of Denmark, *boots* are called *knæſko*. Ihre obſerves, that Harpocration has the word σκυδικος, which he explains ειδος τι υποδηματος, genus calceamenti.

We find here the origin of the title, *Skofwen*, an officer in the courts of the ancient Scandinavian monarchs. He was a kind of Lord or Gentleman of the Bedchamber, whoſe duty it was to give the King his ſhoes; but being always near his perſon, he was generally a rich and powerful courtier.

Thus, in Trygw. Saga, p. 2. p. 316. the rich Kali is called *Skofvein Einars*, though he was a man of great power, and a near relation of Einars.

Bowdin] So we think it ſhould be read, and not as Gibſon has it, *bowen*, which he explains as if it had been *boun*,

or

or *bown, prepared to go*, from the Iſlandic *bwen*, contr. *bun*, paratus.

Bowdin ſignifies *filled, ſwelled*, from Goth. *bulgia*, intumeſcere. Kon. Styr. p. 212. *Ta wardir han giarnt trutin och bulgin*, Tum fere inflatur et intumeſcit. *Bulgot*, flaccidum. Alludit Gr. βολοι, which the Gloſſographers explain by φυμαλια, tumores. *Bulna*, intumeſcere; *bula*, a tumor or ſwelling raiſed by a ſtroke. A number of words are hence derived, which include the idea of *ſwelling*; as *bolde*, ulcus, our word *bolſter*; *bolja*, a wave. *Bulla*, a ſort of round bread uſed in Sweden; whence the French *boulanger*, and our *bowl*, *bullet*. The Latin *bulla*, hung about children's necks, is alſo from it. Vide Juvenal Sat. 5. 164. Goth. *bulle*, poculum. Hiſtor. Alex. M. ap. Litteratiſſ. Ihre in *Bulle*.

"Nappa och ſwa alla *bulla*."
Cyathos et omnia pocula.

Bullra, tumultuari, ſtrepitum edere. Hence, too, *bolt*, a nail or pin, with a *large round head*. Ihre informs us, that the large wooden or iron cylinder, or roller, uſed for breaking the clods, is, in many places of Sweden, called *bult*.

Ver. 3. *Browdin*] Browden, ſwelled, or embroidered. Gib.

We find *browdin* in Douglas, which Rudd. explains *forward, bent*; and alſo *brudy*, abounding with; from *brood*, broody. Perhaps it may come from the Scots *bruche*, ſignifying a gold chain, or bracelet, as if his body, ſtreaked with his own blood, had appeared as if adorned with gold chains. Douglas, 146. 2.

"The *bruche* of gold or chene loupit in ringis,
"About thare hals doun to the breiſt hingis."

Vide ibid. 215. 25. Chaucer writes it *broche* or *brooch*; or perhaps

Hir glitterand hair, that was ſae gowden,
Sae hard in lufe him laiſt,
That for her ſake he was nae zowden,
Seven myle that he was chaiſt,
And mair that day.

XIX.

perhaps from Sax. *brædan*, aſſare, De quo Lye, in Lex. Saxon.

Ver. 4. *Grain'd*] Groaned. Douglas writes it *granyt*; Sax. *granan*; Cimbr. *grwn*, gemitus columbarum; Hibern. *gearan*, gemitus, querela. Alludit (ſays Jun.) γρωνες, explained by Heſych. τες ακουσλας, και τες μη λαλεσλας, audientes, ſed non loquentes.

Ghaiſt] Sprite. Sax. *gaſt*, ſpirit. G.

Douglas writes it *gaiſt*, *gaiſts*, which is nearer the Saxon orthography. Alam. *geiſt*. Hence Engl. *gaſtly*, αγασος, ειδος αγασον, ap. Homer, which Euſtathius explains εκπλησσον, ſpecies terribilis. Hence probably Scots *gouſty*, uſed by Douglas, waſte, deſolate, and lonely places, becauſe *ghoſts* were thought to haunt ſuch. Armor. *goaſta*, vaſtare, *to waſte*. I find in Lye *gaſtoine*, ager incultus. Lat. Barb. *gaſtina*, de qua vid. Cange, Gloſſ.

Ver. 5. *Gowden*] Liqueſcente. *l* in *w*, ex *golden*. Hinc *rufum* Scoti vocant *gowdy* locks, ſcil. pro more gentium ſeptent. apud quas rutili et flavi capilli in maximo pretio habebantur. Hinc Cædmon vocat Saram, *Bryd blonden feax*, ponſam flavi comam. Lothum etiam appellat, *Blonden feax*; et in Edda Snorronis legimus Saturnum in taurum rutilum ſe convertiſſe,

vertiſſe, cujus pilus quilibet aureo nitebat colore, *Var ſagur gulz litur a huortu har.* Memnon etiam omnes anteiſſe pulchritudine dicitur, utpote cujus cæſaries ſupra aurum nitebat, *Har hant var ſegra en gull.* Et uxor ejus fatidica, omnium formoſiſſima, dicitur habuiſſe capillos *auro* ſimiles, *Hun var alſtra Kuenna ſogurſt har hennar var ſem gull.* Cap. 3. Præfat. Eddæ. Neq; mirandum quod ſeptentr. ſcriptores rutilum cæſariem tot elogiis celebrant, cum multiplicem Gothorum nationem, Vandalos, Wiſigothos, Gepidas, ipſoſq; Gothos proprie ſic dictos comas rutilos eſſe ſcribit Procop. Hiſt. Vandal. lib. 1. Gib.

All the northern nations were remarkable for blue eyes, and yellow or fair hair. Of the Germans, *Tacit. Mor.* c. 4. "Truces et cæruli oculei, rutilæ comæ." *Juven. Sat.* 13.

"Cærulea quis ſtupuit Germani lumina? flavam.
"Cæſariem."

Confer Cluver. Ger. Ant. p. 118. Ariſtot. Problem. ſect. 14. 8. Conringius de Hab. Corp. Germ. p. 11. 12. From this mark, Tacitus (Vita Agricolæ, cap. 2.) infers the German origin of the Caledonians; "Rutilas Caledoniam "habitantium comas, et magnus artus Germanicam originem adſervaſſe." Lucan, Pharſal. l. 10. ſpeaking of Cleopatra's ſlaves:

"Pars tam flavas gerit altera crines,
"Ut nullus Cæſar Rheni ſe dicat in arvis
"Tam rutilas vidiſſe comas."——

So fond were the Germans of this colour of hair, that they uſed different ointments, both to give and to preſerve this ornament; as Plin. informs us, lib. 28. cap. 12.

VER. 7. *Zowden*] So it ſtands in Ramſay's edition, but whether according to the M.S. we cannot ſay; nor is the meaning of this word very eaſy to diſcover. In the Gloſſary

XIX.

The millar was of manly mak,
To meit him was nae mows;
There durſt not ten cum him to tak,
Sae noytit he thair pows.

The

to Ramſay's edition, we find *zolden*, explained *holden*. In Douglas we have *zoldin*, which ſeems to come neareſt the ſenſe here, ſignifying *yeilding*, or *yeilded*. But we think it better to own our ignorance, than to fill the page with idle conjectures.

STANZA XIX.

VER. 2. *To meit him*, &c.] Gibſon reads this verſe,

"With him it was nae mows."

Mows] Mockery, or jeſt. Thus Lindſay of Pitſcottie, of Sinclair, when the Lords ſeized him, "Is it *mows*, or earneſt, my Lords?" Battle of Harlaw, ſtan. 19.

"Their was nae *mowis* there them amang,
"Naithing was hard bot heavy knocks."

The French ſay, *Faire la moue*, to laugh at one; and hence Chaucer, Tr. lib. 4. 1. of Lady Fortune;

"And whan a wight is from her whele ithrow,
"Than laugheth ſhe, and *maketh him the mowe*."

Hib. *magam* illudere, deſidere; *magadh* irriſio, deriſus.

Mow

Mow alſo ſignifies properly the *mouth*. Gothmund. Thus *faire la mowe*, is to diſtort the mouth, as is done in looking contemptuouſly at any perſon. In Sui-Goth. *mopa*, illudere, vexare, Chron. Rythm. (apud Ihre in *Mopa*.)

" Jak ſeer Erik will oſs *mopa*.
" Video Ericum nobis illudere velle."

Our elegant etymologiſt remarks the affinity betwixt this and the Engliſh *mope*.

Among the Ætolians, *mova* ſignified *cantilena*, a ſong; and in Celtic, *moues* denotes the ſame thing. Hence *Moſai*, the *Muſes*, who made and ſung verſes. Vide Pezron, Antiq; p. ad voc. Μῶσαι. Μωκος, a *derider*, comes from the Celtic *moch*, a ſow, from the action of that animal in turning his ſnout up into the air, and men doing ſo, as a geſture of contempt; μωκια, ſannia, deriſio; and the Celts ſay, *moccio*, for *deriding*. Hence the French *moquer*, and our *mock*. Again, the ancient Gauls ſaid *gore*, for a *ſow*. Hence γορίαω, irrideo, ſubſanno; and from the ſame origin, Χοῖρος, ſus. The ancient Scholiaſts truly remark, that this word was *feminine*, among the ancient Greeks; but they did not know the reaſon, which is, that *gore* in the Celtic properly denotes *ſus fœmina*, a *ſow*.

VER. 3. *There durſt not ten*] Gibſon reads the verſe thus:

" There durſt nae tenſome thair him tak."

VER. 4. *Noytit*] Gibſon reads *cowed*. Goth. *nod*. neceſſitas. Inde *noda*, cogere; *nodde*, coegit. Vide Gen. 33. v. 11. Ulphila, *Nauthjan*, uibi vid. Jun. Douglas uſes *noy* for hurt, annoy, and *noyſum*, hurtful, noxious. Thus pag. 191, 11.

" Sa fer as that thir *noyſum* bodyis cauld."

The buſchment hale about him brak,
And bikkert him wi' bows,
Syne traytorly behint his back
They hew'd him on the hows
Behind, that day.

XX.

Ray (Collect. of words) obſerves, that in Lancaſhire they ſay *note*, to puſh, ſtrike, or gore with the horn, as a bull or ram. This he derives from the Sax. *Hnitan*, to puſh or gore, Exod. xxi. 28. Gif oxa *hnite*. And this from the Iſland. *Hniota* ferire, which is the true origin of our *noyt*. Vide Hick. Diction. Iſland. in *Hnyt*.

Pows.] So the Scots pronounce *Poll*, cacumen, vertex capitis. Hence to *poll at election*, to have each head reckoned; *poll-money*, capitation tax; a *pole* of ling, caput aſelli piſcis ſaliti. Skin.

Ver. 5. *Buſchment*] Contracte from Fr. *embuſchement*, ambuſcade. We find *buſchement* uſed by Douglas. *Ambuſh* may perhaps be derived from *buſh*; and in woody places *ambuſhes* were generally placed. And this, too, is the opinion of Jun. Gloſſ. in *Ambuſhes*. Hence the Italian *imboſcate*, and the Lat. term *ſubſeſſores*, vid. Serv. ad Æneid v. ver. 498.

Ver. 6. *Bikkert*] Laid a load of *rattling* blows on him. It would ſeem, that in this ſenſe the word is uſed in the old poem of *Chevy Chace*. Reliq. of Ancient Poet. vol. 1. p. 5.

"Bomen *bickart* uppone the bent
"With ther brow'd arras cleare."

i. e. their

XX.

Twa that war herdmen of the herd,
On udder ran lyk rams,
Then followit feymen, richt unaffeird
Bet on with barrow trams;

But

i e. their arrows *rattled* in the quiver as they moved. In an old tranſlation of Ovid, quoted in the Gloſſary on this poem, we find theſe verſes:

" And on that ſlee Ulyſſes head
" Sad curſes down does *bicker.*"

Hence it came to ſignify *fighting* or *ſkirmiſhing*; and here, ſay our boys to each other, *Let us bicker*, i. e. *ſkirmiſh.*

VER. 8. *Hows*] The hams. *How*, from Angl. Sax. *hog* and *hoh;* and from this laſt the Scots ſay ſtill *hoch*, as in Douglaſs. Belg. *Haeſſen*, verb to *hoch*, to cut the back ſinews of the leg, *ſuffragines ſuccidere.* Hence Jun. derives the phraſe, *hoxing* of dogs, *genu ſciſſio canum.* Adde Spelm. in *expeditare* canem. Iſland. *huka*; incurvare ſe modo cacantis. Perhaps, too, the *huckle-bone* had its name from hence. Belg. *hucken*, deſidere, in terram ſe ſubmittere. Vide, Lye Addit. to Jun. Gloſſ.

STANZA XX.

VER. 1. *Herdmen*] Headſmen, G.

VER. 3. *Feymen*] Lege *faemen*, i. e. *enemies.* Douglas ſometimes writes it *fa*, which is nearer to the Saxon *fah*, inimicus;

inimicus; as from *feond*, fiend. Leg. Athelſtani R. 20. "Sy he *fa* with done lyng; *Sit inimicus regis.*" Vide LL. Edmundi R. 1. et Jun. Gloſſ. in *Foe*. From *fah* comes *feehld*, feud betwixt two families on account of the ſlaughter of a kinſman; Angl. *feud;* Iſland. *fead;* Dan. *feyd*. The Latins of the middle ages formed hence their *faida*, de qua Spelman in Archæol. B. Rhenanus Rev. Germ. l. 2. p. 95. "*Faidam* vocabant Franci ſimultatem apertam, qua unus ali-"quis uni vel pluribus bellum denuntiat. Ab hac Gallicani "ſcribæ *faidoſum* appellat, qui *faidam* exercet. Germanis "notum nimis vocabulum eſt." Every difference, however, was not called *faida*, but only that capital hatred which could not be appeaſed, but by the blood of the malefactor. Hence Gloſſ. *faida*, vindicta mortis. *Faidam* portare alicui, to declare private war againſt any perſon. The dreadful conſequences of this right of private war, and the numerous ſtatutes againſt it, are to be found in all the writers of the middle ages. See many curious particulars concerning it, ap. du Cange in *Faida*. Hence the poor Albigenſes, while cruelly perſecuted and murdered by the Papiſts, were called *Faididi*, quod profugi et exulantes erant.

Unaffeired] Unaffrighted, without fear, or as we ſpell it, *feir*.

VER. 4. *Barrow*] From Sax. *bere-we*, which comes from Goth. *bairan*; Sax. *bæran*, *beoran*. Hence *bier*, on which the dead are carried; and thoſe who carry them are called *bearers*, and the ſpokes on which the coffin reſts, *bear-trees*.

Trams] Tram, or trum, is Gothic, and thus explained by the elegant and learned Ihre: "Pars arboris longioris in "plures partes diſſectæ, ut commodius plauſtro injici queat." Germ. *trumm*, fragorem; Iſland, *trumba*. With the German lawyers, *tramrecht*, or *traumrecht*, denotes that right which

which one neighbour has of letting the beams or joiſts of his houſe into the neareſt wall. Bohem. *tram*, trabs. Stadenius (Explicat. Vocum Bibl. p. 663.) obſerves, that the Germ. *thramen* ſignifies *beams*, and the croſs joiſts on which wooden ſtairs are ſupported, which leads us to the *thramſteins* of Ulphila, Mark i. v. 6. by which he tranſlates the ακριδες of the Greek, which our verſion renders *locuſts*, the food of John Baptiſt in the deſert. Many of the ancients, as well as the Gothic Biſhop, underſtand this paſſage of the ſacred writer, not of locuſts, but the tender tops of ſome ſhrub, or ſpecies of plant, unknown to us; as Bengelius obſerves in his note on this verſe; and therefore he deduces the laſt part of the word from *teins*, virga, ramus tenerior. Adde Wachter in *Tram*.

May we not attempt, from what is ſaid of this word *tram*, to explain the word *ſtraba*, uſed by Jornandes, when deſcribing the funeral of Attila Getica, cap. 39. "Poſtquam "talibus lamentis eſt defletus, *ſtrabam* ſuper tumulum ejus, "ingenti commeſſatione celebrant." Wormius (Mon. Dan. p. 36.) quotes a paſſage from Plac. Lactant. ad Stat. Theb. lib. 12. in the following words: "Exuviis hoſtium extruebatur "regibus mortuis pyra, quem ritum ſepulturæ hodie quoque "Barbari ſervare dicuntur, quem *ſtrabas* dicunt lingua ſua." Now we know that nothing is more common among all the people of Gothic origin, than to put *ſ.* before their words. The word *trafwe*, the learned Ihre ſays, "uſurpatur de "rebus quibuſvis exaggeratis, *wed trafwe*, eſt ſtrues ligno- "rum," a *heap*, ſuch as the funeral pile. *Trafwe* alſo denotes a heap of corn cut down; and hence our *thrave*, conſiſting of twenty-four ſheaves, as we ſhall more fully explain in our Gloſſary of the ancient Scottiſh Dialect; vide Ray's Collect. of Words, p. 75. Of this the barbarous Latin has made *trava*, *trava bladi*, de quo Cange. The cuſtom of the Goths drinking

But quhair thair gobs thay were ungeir'd,
They gat upon the gams;
Quhyl bludy barkit was thair bairds,
As they had worriet lamms
Maiſt-lyk that day.

XXI.

drinking largely at the funeral of their chiefs, is too well known to need enlarging on in this place.

Ver. 5. *Gobs*] Roſtrum, beak, uſed of birds of prey. Celtic, *gob*, roſtrum. Hence our *gab*, uſed to ſig. the mouth; and *gobble*, to devour greedily. Fr. *gober*. Junius obſerves, that the Gr. Καβλεη has ſome affinity to our words; and is explained by Heſychius, Κα[απινη, devorat, obſorbet.

Ungeird] Unprepared. Sax. *gearwian*, præparare; and this comes from the Iſlandic *giora*, parare, facere. *Eg ſkal giora*, or *eg mun giora*; faciam, vel facturus ſum. Hickes (in Dict. Iſl.) thinks, that hence is derived the Scots to *gar*, to *oblige*, or *force* one to do a thing. *Gear*, Scot. *furniture*, *apparatus*. Iſland. *gearo*, *gearwe*, paratus.

Ver. 6. *Gams*] The *gumms*; Teut. *gaum*, *gum*, palatum; A. S. *goma*, gingiva. Douglas 345. 31.

"His gredy *gammes* bedyis with the rede blude!"

Iſland. *gomur*, palatum. Theſe ſtrokes they got on the mouth explains what the poet adds, that their beards were all beſmeared with blood.

Ver. 7. *Bludy barkit*] Gibſon, on what authority we know

XXI.

The wyves keiſt up a hideous zell,
Quhan all thir zounkers zokkit;
Als ferſs as ony fire-flauchts fell,
Freiks to the fields they flokkit.

The

know not, reads *bludy burn;* the meaning of which we are ignorant of.

Barkned] Covered with congealed blood, as hard, and in the ſame manner, as the bark covers the tree. Skinner derives *bark* from Teuton. *bergen*, tegere.

Ver. 8. *Worried*] *Worry*, vexare, dilacerare, vide Lye, Gloſſ. Sax. in *Worian*. We find the original meaning of this word in the following paſſage of Alfred's Verſion of Bede's Hiſt. Eccleſ. l. 4. c. b. "Seo hreownes thæs oft ewedenan "woles feor & wide eal wees *worigende* & fornimende; *Sæpe* "*tempeſtas dictæ cladis latè cunita depopulabatur.*" Such was the general ſignification in the mother tongue; but in Scotch it is always reſtricted to tearing with the teeth, as a dog does. Ray informs us, it is uſed in the ſame ſenſe in the north of England.

STANZA XXI.

Ver. 1. *Keiſt*] Caſt. Gibſon reads *gave*.

Zell] A doleful cry, indicating deep diſtreſs. Sax. *gealpan*; jactare, gloriari, exclamare. The root is the Iſland. *giell*, vociferor; *gall*, vociferatus ſum. We find in the

 ſame

ſame language *yle*, ejulo; *ylde*, ejulavi. From *gielle* the Danes ſay, *at gielle*, reſonare. Junius, in his idle fondneſs for Greek derivations, would bring it from ηλεμος, or ιαλεμος, cantio funebris. In the old Engliſh we alſo find *yawl*, lugubriter vociferari; Iſland. *Gala*, vociferari; Armor. *jala*, lamentari. If we muſt have a Greek derivation, may we not ſuppoſe it to come from αλαχαζω? but it is needleſs to go from home on this occaſion.

VER. 2. *Zounkers*] Young men, a Cimbr. *junkiære* (ſays Gibſon) vel *jonkiere*, generoſus vir juvenis. Goth. *jugga*; and Iſland. *ung*. Hence Sax. *giung*, *jung*; Welſh, *jevange*, or *jefange*; Angl. *young*, inde *younker*.

Zokkit] Joined together in combat, as when oxen are joined together by the yoke. *Yoke*, from Sax. *geoc*. *joc*.; and this from Goth. *gajuk*, Alam. *joch*. We cannot gueſs what the learned Gibſon was thinking of, while he explains *yokkit*, ready to vomit. *Yoake*, in the north of England, ſig. *to vomit*; the *yoakes*, the hiccup. But ſure this cannot be underſtood in this paſſage, as the true meaning. *Yex*, Angl. ſig. ſingultire; *yexing*, convulſio ventriculi; Belg. *huckup*; Suio-Goth. *hicka*. Confer. Jun. Gloſſ. *Hick*.

VER. 3. *Fire-flauchts*] Fire flying. Angl. Bor. fulgura *fire-flaughts*, vocant, G. And ſo do the Scots. The origin is from the Goth. *fleckra* and *fleckta*, motitare, from the quick and verſatile motion of the lightning. Tobit. cap. 11. ver. 9. *Ta lopp hunden framfor at, och* fleckrade *med ſin rumpo*; Then the dog went before them, wagging his tail, Ezekiel xi. 22. *Ta* flecktade *cherubim med ſinom wingom*; Tum cherubim alas ſuas motitabant. Hence the Engliſh *flicker*, *flickering*, de quo vid. Jun. etymol. From this action of a dog fawning on his maſter, we find *fleckra*, adulari. Kon. Styr. p. 57. *Han ſum ar falſkr ok flikrar*; Qui ſub dolus eſt, et

et adulatur. *Flikert* adulatio, ibid. p. 53. Alaman. *flechen*, adulari; *flechara*, adulatores. Hence Scot. *fleech*, to flatter. Douglas has *fleichband*, flattering, which Ruddiman, for want of a better etymon, derives from Lat. *flectere*.

Ver. 4. *Freiks*] Bold, petulent fellows, who love to quarrel; alſo *fooliſh* and *impertinent*. Thus Douglas, Prol. to Æneid 8. p. 239.

" Ha, wald thou fecht quod the *freik*."

Teuton. *frech*, protervus, inſolens, procax. Hence our *freak*, *frakiſh*, capricious. Suio-Goth. *fræk*, tumidus, inſolens. *En* freek *uppſyn*, Vultus inſolentiam præ ſe ferens. Iſland. *frækr*, inſolence. Hence in Scots *fractious*, troubleſome, quarrelſome. Gud. Andreæ Lex. Iſland. They ſay alſo, *frækur*, ſævus. Herraud's Saga, cap. 1. *Frækur i heimtam*, ſævus in exactionibus. Knitlyng. 5. p. 8. *Oc var that ed fræknaſta*, Erant hi milites fortiſſimi. The learned and ingenious Ihre derives the Latin *ferox*, from the Goth. *fræks* or *fracks*, with great probability, in Lex. tom. 1. p. 585. This elegant writer alſo aſſerts (in voce *Frankrike*) that the Franks were called in the ancient language *Frakr*, from their ferocity. All the German writers agree in this. Gothofred. Viterb. Chron. part 17. in Proem. talking of the origin of the empire of the Franks, " Germani adverſus Alanos movent exercitum, eos vincunt, et " omnio extinguunt—et propter eandem victoriam a Valenti- " niano Imp. *Franci*, id eſt *feroces* ſunt perpetuo appellati." Id. Catalog. Reg. Franc. " Poſt modum ab Imperatore Va- " lentiniano vocati ſunt Franci, *i. e.* Feroces." And Ricardus Epiſcop. tit. de Leone 3tio Imp. " Sed quia tempore Valen- " tiniani Imp. ejus mandato vicerunt Alanos, vocavit eos Fran- " cos, id eſt *Feroces*." Rigordus in geſtis Philippi Auguſti, p. 74. " Quos cum multis poſtmodum idem Valentinianus " præliis attentaſſet, nec vincere potuiſſet, proprio eos nomine

The carlis with clubs did uder quell,
  Quhyl blude at breiſts out bokkit;
Sae rudely rang the common bell,
  That a' the ſteipill rokkit
    For reid that day.

XXII.

" *Francos*, quaſi *Ferancos*, *i. e.* Feroces appellavit." The reader will find more to the ſame purpoſe in Cange, voce *Francus*. *Frekner*, Iſland. ſignifies *alacer*, ſtrenuous. Olafr. Tryg. S. p. 2. pag. 298. *Tho at badi væri ſterker oc frekner*, Quamvis robuſti ſimul et ſtrenui eſſent. *Freki*, ferocia. Confer Ihre Lex. vol. 1. p. 586.

VER. 5. *Carlis*] Clowns; Sax. *Eorl* and *Georl*, Gib. The true origin is found in the Iſlandic, not in the Saxon; for *eorl* properly denotes a nobleman, whence *Earl*; but in the mother dialect, the Iſlan. *Karl*, ſig. a ruſtic, or man of mean condition, as here. So too Alaman. *karl*. Voſſius in Etymol. voce *Androſaces*, brings another etymology, but not a probable one. The Germans ſay, *Ein hapfer karl*, a ſtrong man. Hence too our *churle*, de qua vid. Jun. in voce, who obſerves, that in the Sax. *ceorelboren* and *thegeaborn* are oppoſed to each other; the firſt ſignifying a *plebeian*, the ſecond a *gentleman*. It is from this idea of ſtrength that the Engliſh ſay a *karlecat*, *carlehemp*, *&c.* *Carliſh* is clowniſh, ruſtic. Thus in the ancient ballad, the Childe of Elle, Reliq. of Anc. Poet. p. 112. vol. 1.

" And foremoſt came the *carliſh* knight,
" Sir John of the north countràye."

Quell

Quell] Alam. *quellen*, Belg. *quellen*, domare, ſubigere. Sax. *cwellan*. It is uſed alſo to ſignify *killing*. Thus Douglas, 153. 50.

" Thre vilis tho', as was the auld manere
" In wourſchip of Erix he bad doun quel."

and p. 263. 1.

" —— with this ſamyn rycht hand quellit and ſlane."

Hence *kweller*, carnifex.

VER. 6. *Bokkit*] Burſt forth. *Bock* properly to *vomit*, and ſo uſed by Douglas. " Vox agro Lincolnienſi familiaris" (ſays Skinner) " alludit Hiſpan. *boſſar*, vomere;" melius a Belg. *booken*, *boken*, pulſare.

VER. 8. *Rokkit*] Shaked. Rock a *cradle*; agitare, motitare cunas. Douglas 157. 30.

" How that the ſchyp did rok and tailzeve."

He elſewhere uſes *rokkand* for rolling or toſſing. Junius brings it from the Tuton. *rucken*, trahere, loco movere. But the true origin is from the Iſlandic *krocka*, (as alſo Ruddiman has obſerved in Gloſſ. to Douglas) cum impetu quodam moveri. It is ridiculous enough to find Mer. Cauſaubon going to the Greek οργαζειν ανοργαζειν, where there is not the ſmalleſt affinity of ſound. Vide Hick. Dick. Iſland. in *Hrok*.

VER. 9. *Reid*] I ſuſpect it ſhould be *reird* or *rerde*, noiſe or clamour. Douglas, p. 300. v. 30.

" With *rerde* and clamour of blythneſs."

and p. 37. 12.

" Syne the *reird* followit of the zounkeris of Troy."

Confer ibid. 324. 25. Ruddiman brings it, with probability enough,

XXII.

Be this Tam Tailor was in's gear,
When he heard the common bell;
Said, he wald mak them all a' ſteir,
When he cam there himſell:

He

enough, from Sax. *reord*, lingua, ſermo, as originally it denoted the *clamour of tongues*.

STANZA XXII.

VER. 1. *Gear*] Biſhop Gibſon obſerves, that *gíor*, in the Iſlandic, ſignifies to *prepare*. True; but that has nothing to do with the word here uſed. *Gear*, in our ancient language, denotes all kind of goods and poſſeſſions, among which arms were reckoned by our warlike anceſtors the moſt valuable. Primarily it denoted a ſheep ſkin in the Iſlandic; and as that was the uſual garment uſed by onr forefathers, it was afterwards uſed to ſignify *cloathing* in general; and hence *armour*, as we ſtill ſay a coat of armour. Vide our remarks on this word, Preface, p. 13.

VER. 3. *Steir*] The Engliſh *ſtir*, from the A. S. *ſtyran*, movere. It is uſed here for violent commotion, as by Douglas, p. 34. ver. 53.

"But ardentlie behaldis all on *ſtere*."

Junius

He went to fecht with ſik a fear,
While to the erd he fell;
A wife that hit him to the grund
Wi' a grit knocking-mell
Feld him that day.

XXIII.

Junius has obſerved the affinity betwixt this and the ϛυραχτ-ξειν, of Heſychius, to ſtimulate or prick forward. Ulphila has a ſimilar verb, (only compounded) Mark xiv. ver. 5. *And—ſtauridedun tho*, they murmured againſt her; where ſee the Gloſſary of Juuius.

VER. 8. *Knocking-mell*] *Mell*, from the primitive *mal*, denoting force, power; and hence metaphorically what occaſions *ſuffering*, or evil. This is the meaning it carries in the oriental dialects. Thus the Perſian *mall*, denotes anxiety, ſuffering; *moul*, patience; *malul*, diſquiet; Arab. *mell*, patience; Celtic *mall*, bad, corrupted. But this is not the place for theſe inveſtigations, which we reſerve for our Scoto-Gothic Gloſſary. Of the ſame family with our *mell*, is the Fr. *mail*, *maillet*; whence the Engliſh *mallet*. The Latin *malleus* comes from the ſame origin.

Our poet here alludes to the large wooden beetle, made uſe of by our anceſtors, to bruiſe and take the outer huſk from the barley, to fit it for the pot, before barley mills were invented. This cuſtom of *beeteling* the barley, has not ceaſed yet in ſome places of the Highlands; and many of the hollow ſtones, uſed as the mortar, are ſtill to be ſeen about our farmers yards, though they are no longer applied by them to the former purpoſe.

Mellie

XXIII.

When they had beirt like baited bulls,
And branewod brynt in bales,
They war as meik as ony mulis
That mangit ar wi' mails,
For

Mellie is, by our poets, uſed for *combat*, fighting. Life of Robert Bruce, p. 121.

" That men may by this *mellie* ſee."

Douglas has it frequently. Fr. *melée;* whence the L. B. *melleia*, and *melletum;* and, from the Fr. Chaude, *mellée*, the barbarous writers of the middle ages formed their monſtrous *calida melleia*, as Ruddiman has obſerved. Vide Cange in *Melleia*. We have, too, in our old law books, *chaudmella*. Skene de Verb. Sig. though he knew nothing of the origin of the word, has rightly explained *melletum*, by ſtrife, debate; as we ſay that ane has *melled* or *tulzied* with ane uther.

Mell is ſtill uſed in the north for a *mallet* or *beetle*, as Ray informs us.

Ver. 9. *Felld*] From the Iſl. *fella*, to beat down. So the Engliſh now apply it to trees, *to fell timber*. Alam. Fellen *befillan*. Junius's derivation of this word from *velt*, a field, is almoſt as ridiculous as that of Caſaubon, who brings it from βεβλημένος; and yet theſe men were etymologiſts.

STANZA XXIII.

Ver. 1. *Beirt*] Roared and fought with noiſe, like to that of bulls when baited with dogs. Douglas uſes the word *bere* for

for crying or roaring. *Bere* and *birr*, according to Ray, ſig. *force* or *might*; and in Cheſhire they ſay, *with aw my beer*, with all my force. In Scotland too we uſe this word *birr*, for might or ſtrength. Hib. *Baireadh*, quod effertur *baireah*, denotat fremitum, et *bairim*, fremere.

In the old Engliſh we find *beray*, berayed with blood or dirt, befouled. Teuton. *bern*, merda. vid. Jun.

Baited] This word is ſtill in uſe, though its origin is not ſo generally known. With Chaucer *baye* is the ſtake to which the bear or bull is tied, in order to be baited. Plowm. T. ver. 87.

"As boiſtous as is bere at baye."

They then pronounced *baight*, which is now corrupted into *bait*. Chaucer, ibid. v. 588.

"He ſhall be *baighted* as a bere."

The root is the Iſlandic *beita*, agitare, incitare. Suio-Goth. *bekeya*, irretire, impedire. "Proprie dicitur" (ſays Ihre) "de "illis, quæ cancellis aut caveis incluſa ſunt."

Ver. 2. *Branewod*] Roaring like madmen. *Braie*, fremere, vociferari, barrire, rudere. Hence Fr. *braire*. βραυωσα Heſych. exponit κεκραγυια, vociferans. Lye deduces it from Cambr. *brevy*, to cry out. Douglas uſed *braithlie* for noiſy, ſounding.

Perhaps it ſhould be wrote *braynewode*, and then it will ſignify *mad*. Douglas uſes *brayne* by itſelf in this ſenſe, p. 438. ult.

"Quharfore this Turnus half, myndleſs and *brayne*,
"Socht divers wentis to flie out throw the plane."

Brynt] From *bræn*, ardere; Goth. *brinnan*; Iſl. *ad brenna*; Aleman. *brennan*; Sax. *byrnan*. Hence amber is by the Dutch called *bernſteen*. Douglas uſes *brent* for *burned*.

Bales] *Bale*, ſorrow. Iſl. *bal*, *bol*, malum; *bolua*, maledicere; *boluan*, maledictions. Douglas, 408. 2.

" Have reuthe and pitie of my wofull bale."

Chaucer, P. T. v. 68.

" Thou ſhalt be brent in *baleful* fire."

Gothic *baldwyan* torquere, Mark v. 7. *Ni balweys mis.* Do not torment us. Matth. viii. 29. *Quhampt hek faur mel* balwyan *unſis?* Art thou come to torment us before the time? Now Junius (ad voc.) properly obſerves, that the torment ſpoken of in the New Teſtament is always repreſented as by fire; hence the origin of the Aſ. *beel*, rogus; Iſland. *baal*, incendium. Had we room here, we could prove hence the origin of *Beltyne*, the ſolemn fire kindled by our anceſtors in May, at which time the Celts began their year. Vide Macpherſon, Ant. p. 164. Smith Gaelic Ant. p. 31. Pennant's Tour, p. 94. From *tine* comes *tinder*, fomes; Alaman. *zundere*, item *tundre*.

Ver. 4. *Mangit*] Ramſay interprets it *maimed* with carrying; Gibſon reads *wearied* for *mangit*; Douglas ſometimes writes it *menzeit*, confounded, marred, maimed. Thus of Andromache fainting, p. 78. 15.

" —— to the ground all *mangit* fell echo doun."

and 440. 27.

" Bot then Turnus half *mangit* in affray."

Ruddiman brings it from S. *mangzie*, or *manzie*; Fr. *mehaign*. Hence, too, our *maim*, per contract. In our old law-books it is written *mainzie*. Reg. Majeſt. l. 4. c. 3. " He " quha is accuſit in ſic pleyes, may declyne battle, be reaſon of " an *manzie*, or of his age." From *mainzie*, the writers of the middle ages formed the barbarous Latin term *mahamium*; though

For faintneſs thae forfochtin fulis
Fell down lyk flauchtir fails;
Freſh men cam in and hail'd the dulis,
And dang them down in dails
Bedeen that day.

XXIV.

though Ruddiman erroneouſly derives our word from it. Charta Henrici 2do. "Hæc omnia conceſſi cum murdro, et morte "hominis, et plaga, et *mahaim*, et ſanguine." Charta Philip 3. Req. Fr. ann. 1273. "Quod percuſſus membrum amitteret "ſeu vitam, vel etiam *mahainium* incurreret." Plura vide ap. Cange, in *Mahamium*.

Mails] Burdens.

VER. 5. *Forfochtin*] Wearied with fighting. G. We obſerve here, that in the Gothic dialects, and all its daughters, the particle *fore*, or *for*, increaſes the ſignification. Thus *hindre*, *forhindra*, impedire; *minſka*, *forminſka*, minuere; and often imports a worſe meaning than the original word. Thus *rakna* numerare; *forakna*, ſig. to err in the ſum. *Gora*, facere; *forgora* perimere. *Arbeta*, laborare; *for arbeta* ſig. to overlabour one's ſelf. Hence too Engl. *done*, *foredone*; ſworn, forſworn. In the Latin, *per* and *præ* have a ſimilar meaning. So *oro*, *perоro*; *facio*, *perficio*; *potens*, *præpotens*, &c.

VER. 6. *Flaughtir fails*] Theſe are the thin ſod pared off the green ſurface of a field, with the inſtrument now called a *breaſt plough*, but anciently a *flaughter ſpade*, which, as it were, *flays* the ſoil; from the Iſland. *ad flàa*, excoriare, cutem detrahere; Dan. *flae*; A. S. *beflæ*, excoriatus. Hence too

flakes of ſnow, from their broad thin ſhape. Sax. *flacea*, flocci nivis. Alludit, Gr. φλοιος cortex, and φλοιαω, corticem aut pellem detraho; Sax. *flean*, to flea. Confer. Jun. Etymol. in *fell*. Ray ſays, that the ſurface of the earth, which they pare off to burn in Norfolk, is called *flags*. This ſort of firing is ſtill common in all the mooriſh countries of Scotland. The word *fale* or *feal*, turf, ceſpes, is found in Douglas's Virgil; and Ruddiman thinks that *feal* is only a contraction of *fewel*, as being a common kind of firing in Scotland.

VER. 7. *Hail'd*] To *hail*, Scot. is a phraſe uſed at foot-ball, when the victors are ſaid to *hail the ball*, i. e. to drive it beyond, or to the goal; and as they may thus be ſaid to *cover* the goal, it may, perhaps, come from the Iſl. *hill*, tego; *hulde*, texi; as this from the Gothic *huljan*, tegere, operiri. Matth. viii. 24. *Gahulith wairthan fram wegim*, Covered with the waves. Hence *hell* is called by Ulphila *halje*; as *theol*, *hell*, from *helen*, tegere, occultare. Thus *heal* in old Engliſh ſignifies *to conceal*, from Sax. *helan* celare. We call the huſks of corn the *hull*, from the ſame origin. In Northumberland a *ſwine hull*, a ſow houſe, or ſwine ſtye.

Duiles] The goal or boundary of the courſe. We imagine it comes from the Iſland. *duel*, moror, the ſtopping-place to which the ball was to be driven by the victorious party. *Dualde*, moratus ſum; *duel*, mora. Hence *to dwell*, or make abode.

VER. 8. *Dang*] Perf. from *ding*, cedere, detrudere, to beat down, "Haud dubie," ſays Lye, "ab Hibern. *dingim*, "pellere, urgere." Douglas 229. 52.

"—— and with hir awin handis
"*Dang* up the zettis ——"

Teuton. *dringen*, from *ding*, *dint*, a ſtroak or blow; Sax. *dynt*, ictus. Infra St. ſeq.

"For

XXIV.

The bridegrom brought a pint of aile,
And bade the pyper drink it.
Drink it (quoth he), and it ſo ſtaile;
A ſhrew me, if I think it.

The

"For he durſt *ding* nane addir."

Dails] In parties, eight or nine together; from Sax. *dæl*, a part or portion. Gib.

Vide Luke xv. 12. *Be dæle*, ex parte. Greg. Dialog. ex Verſ. R. Alfredi, 2. 23. *Sume dæl.* partim. Thus too Chaucer uſes it, Prol. to W. of B. Tale:

"But ſhe was *ſome dele* deaf, and that was ſkaith."

Hence *dælan*, dividere, Luke xxii. 17. to give alms; *dæled*, diviſus.

Ver. 9. *Bedeen*] or *bedene*; for thus it is wrote by Douglas,

"Werpe all thir bodyis in the deep *bedene*." And
"How Æneas with the rout *bedene*."

This word is common alſo to the old Engliſh writers; Rud diman brings it from Germ. *bedienen*, præſtare officium, *q. d.* aſſoon as deſired.

STANZA XXIV.

Ver. 4. *A ſhrew me*] So it ſtands in Gibſon's edition. It ſhould undoubtedly be read *beſhrew me*, a very common phraſe

The bride her maidens ſtood near by,
And ſaid it was ha blinked;
And Bartagaſie, the bride ſae gay,
Upon him faſt ſhe winked,
Full ſoon that day.

XXV.

When a' was dune, Dik with an aix
Came furth to fell a fudder.
Quod he, quhair ar yon hangit ſmaiks,
Richt now wald ſlain my brudder?

His

phraſe all over South and North Britain in the ſixteenth century.

Though I have not Lord Hyndford's M. S. at hand, yet I do take this whole ſtanza to be an interpolation It is not found in Ramſay's edition; and the language has ſomething more modern in it than the reſt of the poem. *Bartagaſie*, a name (as far as I can learn) unknown in Scotland, ſtrengthens the conjecture I have formed, that it is ſpurious. Whence the Biſhop got it, I cannot ſay; but the whole of his orthography is ſo faulty and modern, that it appears he was but moderately acquainted with our Scottiſh idiom; and this has probably led him to think this ſtanza genuine, and to commit many errors in his notes on the poem itſelf.

STANZA XXV.

VER. 2. *Furth*] Gibſon reads *out*; but we judge this the true reading, as it adds another letter to the alliteration of the verſe;

verſe; an ornament, or rather jingle, our old poets were very fond of.

Fudder] A load, a great heap. Gibſon writes it *fother*. Ray ſays it is commonly uſed ſpeaking of lead, and expreſſes 8 pigs or 1600 weight. But *fudder* certainly means a cart load. Germ. *fuder*, et hoc fortè (ſays Skinner) a Teuton. *fuehren*, vehere, ducere. And this ſeems the true meaning of the word in this paſſage, though Ruddiman will have us to ſeek it in Hib. *fuidhre*, a ſervant or valet. We find *futhir* uſed by Douglas to ſignify a *trifle*, or thing of no value, p. 311. 29.

" I compt not of thir pagan goddis ane *futhir*."

But this has no connection with the other, nor are we to confound with it *foder*, ſignifying beaſts meat, from *foda* nutrire; nor the Gothic *fodr*, ſignifying the ſheath of a ſword, uſed by Ulphila, John xviii. ver. 11. Hence A. S. *fodder*, *boge foddr*, a quiver, perhaps, becauſe the firſt quivers and ſheaths for ſwords were made of ſkins, as *foder* ſig. vellus, pellis; Fr. *feutre*; Lat. barb. *fodrum*, de quo vid. Cange; Germ. *futher*; Angl. *fur*; confer. doctiſt. Ihre Lex. vol. 1. p. 511, 512

Ver. 3. *Smaiks*] *Smaik*, ſilly, pitiful fellow. Douglas, 239. 38.

" Quod I, *Smaik*, lat me ſlepe ——."

From Teuton. *ſchmach*, contumelia. Belg. *ſmade*. id Teut. *ſchmachlich*, contumelioſus. The root is the Iſl. *ſmaa*, to contemn; *Eg ſmaae*, I deſpiſe; *ſmaa*, *ſmaar*, little, *ſmall*, better pronounced, and nearer to the original, by the Scots *ſma*; Goth. *ſmal*, gracilis, tenuis; *ſmalna*, gracileſcere. Hence *ſmale* denotes the ſmaller cattle, as ſheep and goats. Alam. call ſheep, *ſmallſecho*. The ingenious etymologiſt Ihre thinks

His wyfe bad him gae hame, Gib Glaiks,
And ſae did Meg his mudder;
He turn'd and gaif them baith their paiks,
For he durſt ding nane udder,
For feir that day.

thinks the Greek μηλα, *ſheep*, is nothing but the Gothic term wanting the *ſ*. *Smæda*, contumelia afficere; *ſmædeord*, convicia; Belg. *ſmaeden*, *ſmadden*, deturpare. And hence the words *ſmutſa*, *ſmeta*, *ſmitta*; unde Angl. *ſmitch*, and our *ſmit*, to infect or defile. In the parent dialect we find *ſmarede*, reculæ, minoris momenti res; *ſmaher*, vile, abject. Alfred. lib. 1. cap. 25. 10. *Smaher ſcale thin*, Vilis ſervus tuus. Iſl. *ſma hluter*, res viles; *ſmæcka*, minuere. Findur Norr. ap. Ihre in voce. *Toku ſwa riki ad ſmæckaſt*, Incipiebant regna tum minui. Hence the true idea of the name given to Magnus, ſon of Eric king of Sweden, called in deriſion *Smæk*, not (as it is generally rendered) blanditiis delinitus, *flattered*; but denoting a weak, contemptible fellow, who allowed the whole province of Scania to be taken from him by the Danes, and thereby *ſmeckad*, diminiſhed his hereditary kingdom, contrary to the oath taken by the kings of Sweden when crowned. Vide Locceni, Hiſt. Suet. p. 106.

From this word *ſmæcka*, the barbarous Latin writers formed *ſmaccare*, to mutilate or maim, de qua vide Cange Gloſſ.

VER. 4. *Wald ſlain*] For would have ſlain. Gibſon reads, *that* hurt my brother.

VER. 5. *Gliicks*] An idle ſauntering prattler. *Glaffe*, or *glave*, is *ſmooth*, according to Ray. Hence *glavering* is uſed for *flattering*. In the Cheſhire dialect *glaver*, to flatter; A. S. *gliwer*, ſcurra, paraſitus; a *gliwan*, ſcurram agere, ſmooth. Iſland.

Iſland. *glær* mare, from its clearneſs; and *gler*, vitrum Hence Fr. *glaire d' un œuf*, white of an egg; and Angl. *glare*. Confer Jun. Etymol. in *glayre*.

Ver. 7. *Paiks*] Blows, repeated ſtrokes. Angl. *paice*, verbarare. I ſhall well *paie* him, I'll beat him. This is not to be confounded with *pay*, ſolvere debitum. Jun. derives *paie* from Greek παιειν, verberare; but the true etymon. is from Cambr. *pwyo*, ferire, pulſare, percutere. In looking into the learned Ihre's Lex. we find *pak*, fuſtis; and hence perhaps we have *paik*, to beat with a cudgel. Pezron Celt. Ant. takes notice of *bach* in the Celtic, ſig. *fuſtis*. The Ang. Saxons, changing *c* into *t*, ſay *bat*. Fr. *baton*. Our moſt ingenious etymologiſt obſerves, that it is more than probable that the ancient Latins uſed *bacus* for a *ſtick* or *pole*, from the diminative *baculus*, ſtill in common uſe.

We have thrown theſe notes haſtily together, they being only meant, (as well as thoſe on the Gaberlunzie-Man) as a kind of ſpecimen to a Gloſſary of the ancient Scotiſh language we intend, at ſome future period, to publiſh, provided thoſe who are the proper judges of ſuch an undertaking, ſhall deem ſuch a work uſeful for promoting the knowledge of the antiquities and language of our country.

FINIS.

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